TWO Guides to a good LIFE.

The Anathomy of Sinne.
AND
The Genealogie of Vertue.

¶ Liuely displaying the worth of the one, and the vanity of the other.

Virtute duce non errabis.

LONDON,
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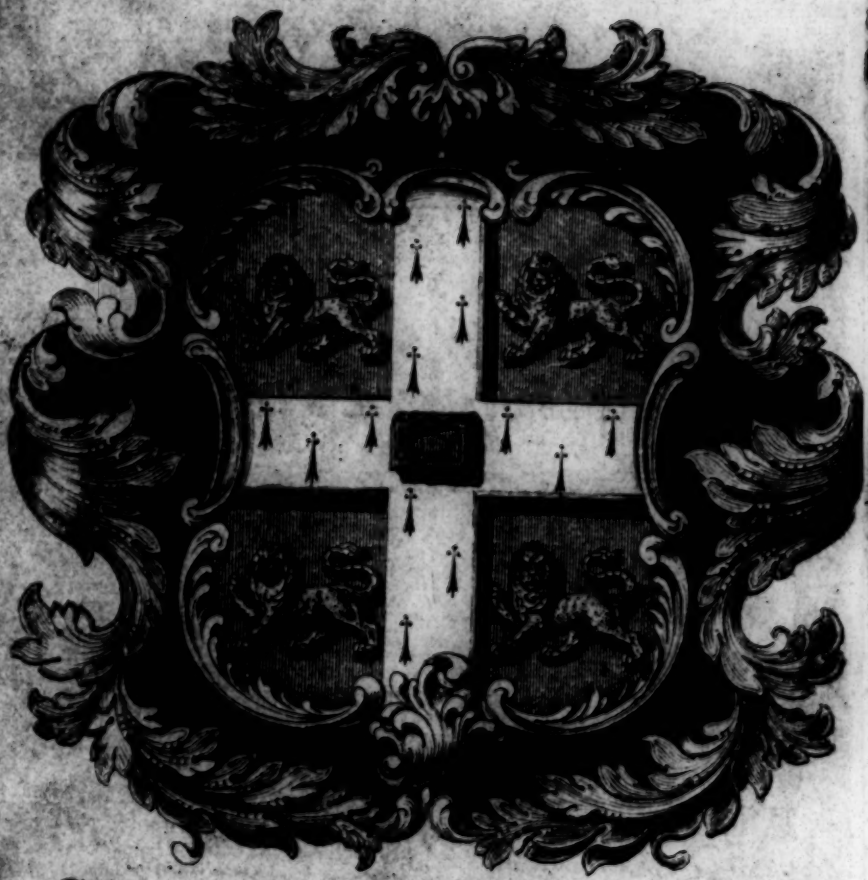

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THE ANATHOMY of SINNE, *Discouering the whole bodie* of Imperfection and *Pollution.*

THat Captaine that lookes for victorie, will striue to knowe the number, strength, and fortification of his enemies, the better to prepare his force against them: the like may bee said of a Christian Souldier, in the conflict of

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this life, when he once perceiueth the ſleights and oppugnations where-with his enemies, the world, the fleſh and the Diuell aſſaile him, he will prouide himſelfe accordingly, to withſtande their violence. This cannot better bee performed, than by conſultation; firſt, to vnderſtand what ſinne is, and the diuers branches therof, and then to be wel acquainted with his oppoſites.

What Sinne is?

SInne may bee defind to be the tranſgreſſion of the Lawe, his Capitall heads

heads are in number ſeuen.

Namely
- *Pride.*
- *Couetouſneſſe.*
- *Luxury.*
- *Enuy.*
- *Gluttony.*
- *Wrath.*
- *Idleneſſe.*

All which are auoyded by ſeuen contrary vertues.

As
- *Humility.*
- *Liberality.*
- *Chaſtity.*
- *Charity.*
- *Abſtinence.*
- *Patience.*
- *Deuotion.*

Thus knowing what ſin is, wee muſt next ſeeke and ſtudy how to ſhun it, which cannot

cannot better bee effected then by learning how to deteſt it.

How to deteſt Sinne in generall.

COnſider that it is as venemous as *Hydra*, as prodigious as the heade of *Gorgon*, as infectious as the bloud of *Neſſus*, as fatall as the *Night Rauen*, as loathſom as the *Leproſie*, as ful of torment as the hart of *Titius*, as greedy as the Iawes of a hungry *Lyon*, & as deuouring as the *Deepe Sea*. Beſide al this, the world erected to vs for a bleſſing, through

through ſinne becōmeth a curſe, that created to the ymage of God; through ſin, we are made as vgly as Diuels: that ſo often as we ſin we ſtrike our maker on the face, & finally being adopted heirs of heauen, through ſin, we are caſt out as bondmen for hell.

How to auoyde Sinne in generall.

THe firſt remedy againſt ſinne, is pouerty, becauſe Riches are the Winges and armes of Concupiſcence, which being clipt and reſtrained by want

want, wee cannot ſo eaſilie flie into the boſom of pleaſure, nor aprehend her dalliance: prouided that it bee true and Godly pouerty, which neuer diuertes from Faith, vpon any extremitie whatſoeuer.

The ſecond Remedy is *Contempt of the world*, leaſt opening our eares to the vaine praiſes of mens lips, or aduanced to ſuddain honour and eſtimation, our heart ſucke in the poiſon of ſelfe-conceit, whereby wee thinke our owne excellency a ſufficient diſpenſation for ſinne.

The third Remedy, is to make

make election of ſuch a ſtate of life, as offereth the leaſt occaſion of ill; for whoſoeuer followeth the common courſe of the Worlde, can hardly performe any action tending to the ſinceritie of life.

The fourth Remedy is the avoyding of peruerſe Company, for the wicked will infect the godly, as one bough of a Tree, beeing ſet on fire, conſumeth the reſt.

The fift remedy is to ſhun the opportunity of time & place, as he that ſees not riches, nor comes into the houſe of Luſt, is leſſe troubled with their ſeueral temta-

tations.

The ſixt remedy, is the breath of often and deuout prayer, which like vnto a ſharp Northeaſt wind, nips ſinne in the very ſpring and bloſſome of his ſtrength.

The ſeuenth remedie, is tribulation and aduerſitie, for as black pitch being bruſed becomes white, ſo the ſpots gotten by ſinne, are purged cleane away by tribulation.

The eight and laſt remedie, is a continuall Meditation, that we muſt all once die, & after come to iudgement, where euery one ſhall bee rewarded according to his

his workes, they that haue done wel with eternal happineſſe, and they that haue done ill, with torments that ueuer ſhall haue end.

Of Vertue in Generall.

VErtue, is a proportion and vprightnes of life, agreeable to reaſon, and conſiſteth in *Mediocrity*, as Vice doeth in exceſſe or defect: It is neither ſubiect to *Fortune*, *Sclander*, *Sickneſſe*, *Old-age*, *Aduerſity*, or *Tyranny*.

Of vertues there are two kindes, *Contemplatiue* and *Morrall*.

Morrall : Contemplatiue, which is a quiet and ſetled beholding of all thoſe good thinges gathered together by reaſon, and approued by iudgement : and *Morrall,* which conſiſteth in the practiſe and diſperſing of thoſe good things to the benefite of humane ſociety ; ſo that it is not ſufficient to thinke well, but to doe well. And the body of vertue is of that nature, that it muſt be compleat, not ſound of one lim, and lame of another.

For if either chaſtity ſhall be without humility, or humility without Chaſtity, when God doth as well deteſt

teſt *Pride* as *Vncleannes*, by what meanes ſhall proude *Chaſtity* be acceptable in his ſight, or vnclean *Humility*. good thinges are not pleaſing to God, which are ſpotted with the commixture of euill: as for example, to liue ſoberly, and to be aſleepe to good workes, or to execute good vvorks and liue licentiouſl / are both in vaine.

Therefore, the Tree of vertue muſt flouriſh in euery branch, in which ſence it will bee as a ſhelter in time of neceſsity, and a hauen of peace to the Conſcience. Now to the particuler weapons, wherewith Sinne aſſayleth

layleth the ſacred perſon of vertue.

Of vice in particular, and firſt of Pride.

PRide, is ſaide to bee the Tympanie of the ſoule, becauſe it is a puffing vp of the heart and minde, proceeding from the opinions of ſome good thing in vs more then in others.

The root of Pride, is *Riches, Nobility, Fame, Knowledge, Strength, Honour, Beauty, good Succeſſe, Delicate feeding, fine Cloathing, Health, Sharpeneſſe of witte,* and ſuch like.

His

His Companions are *Enuy*, *Anger*, *Impatience*, *Indignation*, *Selfe-will*, *Obstinacie*, *&c.*

Pride is sayde to bee full of *Enuy*, because the proud man thinketh himselfe onely the worthiest, and that euery mans greatnesse is a hinderance to his.

Of *Anger*, by supposing himselfe neuer so well thought of as he deserues.

Of *Impatience*, in that he will not suffer himselfe to be reproued, but will haue his vices accounted Vertues, & looke to be commended for them.

Of *Indignation*, as esteeming

ming (in Compariſon of himſelfe) euery man vnworthy of any good that befals him.

Of *Obſtinacy*, by ſtiffely holding of his owne opinion, notwithſtanding any Authority or proofe alledged to the contrary.

Thoſe men are Subiect to Pride, that are moſt rude moſt abiect, moſt inconſiderate, moſt haſty & headſtrong: for ſuch as are wiſe, ſharpe-witted, conſiderate and well ſtayed, doe looke into themſelues, and finde nothing in them worthy to make them ſwell or looke big with pride.

This

This ſinne of all other ſinnes is the moſt daungerous, becauſe other ſinnes proceed from euill deedes, but pride is to be feared, euen in good and vertuous actions.

Of Pride there are nine branches.

As
- *Preſumption.*
- *Obſtinacy.*
- *Hypocriſie.*
- *Boaſting.*
- *Ingratitude.*
- *Contempt.*
- *Diſobedience.*
- *Ambition.*
- *Curioſitie.*

Of

of euery of theſe in particuler.

Preſumption what?

PReſumption is taken three maner of wayes.

Firſt, when a man raſhly by any interiour quality or exterior act, doth enterpriſe a worke that is aboue his skill or calling.

Secondly, when a man thinketh himſelfe better, or more wiſe or woorthy of Temporall giftes then another.

Thirdly, when a man will not be reprehended by another, of any thing that hee hath either done or ſayd amiſſe

preſence of others for a notable ſinner, that ſo hee may ſeeme deuout, religious, and humble, when as in hart he is full of deceipt, violence and craft.

And thirdly, when a man will endeuour himſelfe to do good workes, to no other end but to bee praiſed of the world.

Boaſting what?

Boaſting, is to extoll our ſelues in wordes more than cauſe is, or that we are worthy of.

Boaſting is of three ſorts, when we do ſhew our ſelus proud

proude and arrogant in reſpect of Temporall goods, as of wealth, great Offices, coſtly raiment, or in reſpect of giftes of the bodie, as of Beauty, Strength, Health, and ſuch like: or in reſpect of the gifts of the minde, as of Knowledge, Sharpenes of Wit, perfection of Memory, &c.

Secondly, when we make a repetition of our good vvorkes, or Graces, more for Vaine-glory and to win reputation in the Worlde, then for good example or to the glory of God.

And thirdly, vvhen vve publiſh out of our ovvne mouths

mouths in oſtentation, how rich we are, of what authority and dignity, thereby to terrifie others and make thē to ſubmit to vs, which kind of pride is moſt odious, inſomuch as God hath not beſtowed thoſe bleſsinges vpon vs to boaſt of, but to releeue the wants of others, and to defend their neceſsities and wrongs.

Ingratitude what.

INgratitude is a Sinne, whereby we ſuffer the remembrance of a benefite or good turne to ſlide away or be forgotten.

Ingratitude is of two sorts first, when we neyther acknowledge nor requite a good turne.

And secondly, when we are not so contented, but we hate and seeke to hurt him that hath done vs good: for this we need no further example then of those, that neither acknowledge nor giue God thankes for his benefites bestowed vppon them, but goes about to returne his loue with blasphemy and Contempt.

Contempt of others what.

Con-

Contempt of others, is to deſpiſe all men in reſpect of our ſelues.

Contempt is of two ſorts, firſt when through a certain niceues, we contemne ſuch as are poore, ſickely, ignorant, and ſinners, becauſe we are not, or at leaſt think we are not touched with any ſuch imperfection.

But to checke this kinde of Pride, let vs conſider and we ſhall finde theſe thinges ordinarily incident vnto all men, and that wee haue or may bee ſubiect to them as well as others.

Secondly, when we deſpiſe the Authority of our

ſuperiors: and to check this kind of pride, we may take the example of brute beaſts, the Horſe wil acknowledge his rider, and the Dog will feare his maiſter.

Ambition what.

AMbition, is an inordinate deſire to inioy honour, dignitie and great places, thereby to bee predominant and aboue others, not for their good, but to the ſatisfieng of our owne priuate appetite: It was a thing that Chriſt and his Apoſtles hated, & therfore we ought to take heede of it. *Ambiti-*

Ambition is of two ſorts, one, when priuate men contend for ſuperiority; another when Princes aſpire.

The fruites of ambition are, Sedition, War, Ruin, Bloudſhed and Cruelty.

Curioſity what.

CVrioſity is an vnuſuall preciſeneſſe, or vnneceſſary ſuper-excellence in any thing.

There are ſix kinds of *Curioſity*, firſt when we couet precious ornaments exceeding our ſtate and calling: or when wee couet them in ſuperfluity, or with grea-

ter care then we ought.

Secondly, when throgh a hanity of ſpirit wee ſtriue to finde out the vnderſtanding and ſence of friuolous matters, which when wee know, do vs more hurt then good.

Thirdly, when we ſpend more time or take more delight in amorous and ydle Pamplets, or in the workes of Poets and Phyloſophers, than in the booke of God.

Fourthly, when wepreſume to interpret the holye Scriptures after our owne fantasies, and not acording to the ancient fathers of the church.

Fift-

Fiftly, when wee pry narrowly into the life and doings of other men neuer ſo much as once looking backe into our ſelues.

And laſtly, when we preſume to ſearch into the ſecrets of God, which in no wiſe belong vnto vs.

Diſobedience what.

DIſobedience, is a neglecting of that which is commanded, or a wilfull ſpurning againſt authority.

Diſobedience is of three ſortes, either when wee deſpiſe our Prince, Parentes,

Maiſters, or gouernors, or when wee depraue their woorth, by our malicious words, or when we wiſh or practiſe their ruine, ſoto procure an alteration in the ſtate.

The contrary to this is obedience, which is of two ſorts: actiue, in dooing all ſuch thinges as are commaunded (ſo they concurre with Vertue,) and paſsiue, in ſuffering patiently whatſoeuer is impoſed vppon vs, not repugning the honour of God, & the health of our ſoules.

How

How to deteſt Pride.

PRide if vvee conſider the cauſe thereof, is fluxiue, momentarie, & very vncertain: for if it proceed from Riches, who knowes not riches may waſt either by Suretyſhip, Riot, loſſe by Sea or Land?

If from Nobility or great Byrth, it may bee ſtained.

If from knovvledge, knovvledge is full of etror: If from ſtrength, ſtrength may ſoone decay; If from honor, Honor is but a ceremony: If from beautie,

Age may Wrinckle it: If from good ſucceſſe, Fortune may alter it: If from dainty food, it may breede ſurfetting, and ſurfetting moſt commonly bringeth death.

If from cloathing, what is it but the skins, wooll, nay the verie excrementes of brute beaſtes and ſtones of the earth? If from health, ſickenes may deſtroy it.

If from multitude of friends, are they not like to Water-brookes, that in the ſummer become dry, & in winter frozen?

If from ſharpeneſſe of wit, *Semel inſanivimus omnes*,

nes, there is no man liuing but is guilty of folly.

Pride likewiſe conſidered by his effectes, will appeare far more dangerous, as the thing that bringes with it, contempt both of God and men : contempt of God, as appeares by his word & by his iudgments. By his worde in that hee ſaith, *He will reſiſt the proud and giue grace to the humble.* By his iudgements, in that *Hee ſpared not his Glorious Angels, but for their Pride threw them out of heauen to the bottome of hell.*

Amongeſt mortall men alſo, how ſeuerely hath hee puni-

puniſhed pride? *Pharao* and his hoaſt for that ſin were drowned in the red ſea, *Ieſſabell* had her bloud lapped vp of Dogges, the King of *Babell* for ſeuen years ſpace, was companion with brute beaſts, and *Hammon* executed vpon the ſame Gibbet, which he had prepared for *Mardocheus*: the prouerb is, *Pride goes before, and ſhame followes.*

Among men alſo there is nothing more odious: for whom do we more deſpiſe, more feare, more grudge or repine againſt, then the haughty and intollerable humor of proud men. Nay

it makes vs hatefull to our own ſelues, when looking backe into our corrupt Nature we find nothing wherof to be proud: for our conception is ſinne, our byrth paine, our life-labour, and our death-neceſſity.

How to auoyde pride.

THe onely and chiefe remedy againſt pride is humility; for as by pride we are baniſhed from the preſence of God, ſo by humility we are recalled to him againe, becauſe without humility, no other vertue whatſoeuer is acceptable

ble in his sight.

What Humility is.

HVmility is the Contempt and lothing of proper excellence: of Humility there are three degrees.

The first is, to submit our selues vnto our superiours, and not presume aboue our equals. The seconde is, to submitte our selues to our equals, and not to presume aboue our inferiours. The third is, to submit our selues to our inferiors, and to presume aboue no body. The humility likewise of Christ and

and his holy Saints, being ſette before our eyes, may ſerue as a powerful remedy againſt the infection of pride. For whē we conſider that our ſauiour Chriſt for our ſakes left heauen for earth, of God became man, of a Lord a ſeruant, and of the moſt almighty & moſt honourable, ſuffered himſelfe to be troden downe, & crucified of the moſt abiect vile and baſe: what reaſon haue we to be puft vp with atrogancy, knowing that if we mean to raign with him we muſt likewiſe ſuffer with him.

Finis Pride.

Of

Of Couetouſneſſe.

COuetouſneſſe is ſayde to bee the dropſie of the ſoule, becauſe the Couetous man, the more hee hath, the more ſtill hee deſireth. It is alſo a kinde of bad motion, whereby the diuel intizeth vs vnlawfully to withold our own goods, or vniuſtly to couet other mens.

There are foure ſorts of Couetouſneſſe, the firſt is to deſire that which is another mans, not caring how we get it, by right or wrõg: or

or when with a deliberate mind, we hunt after wealth, & honour, that ſo we may the more cõmodiouſly feed and cocker our owne pleaſures.

The ſecond is, when we ſtudy to get money, wealth, or fauor, by wicked or filthy meanes.

The third is, when wee will not reſtore that which wee know to bee another mans, whether wee eyther found it, or that it was cõmitted to our truſt to keep.

The fourth is, when we treaſure vp much wealth, & neither vſe it our ſelues, nor imploy it to the benefit and releeuing

releeuing of others.

Couetousnes hath nine hands or bookes by which it snatcheth at the trash of the world.

Namely,
- *Fraud.*
- *Vnquietnesse.*
- *Periury.*
- *Bribes.*
- *Sacriledge.*
- *Theft.*
- *Vsury.*
- *Rapine.*
- *Symonie.*

Fraud what.

FRaud is by all kinde of crafty and colourable meanes

means, to vſurp that which belongs not vnto vs.

Vnquietneſſe what.

AS well night as day to be cõtinually poſſeſt with care how to inrich our ſelues, not relying vppon the prouidence of God, who hath commanded vs to caſt our care onely vpon him.

Periury what.

PEriury, is when we cal God to witneſſe in a falſe and vntrue matter, thereby to win eyther credite or commoditie, as very oftentimes fals out amongeſt Merchantes and tradeſmen, and in perſons that

that giue in euidence before Maieſtrates: or in our priuate conference, when without dread or reuerence to the name of GOD, wee ſweare by it.

Taking of Bribes what.

TAking of bribes is to ſwerue from the true courſe of Iuſtice for the loue of golde, or for reward to beare falſe witneſſe againſt any man, whereby three perſons at one time damnified and abuſed: firſt God, whoſe holy name is prophaned.

Secondly the Iudge, whō alying witneſſe deceiueth; and thirdly, the Innocent per-

ſon againſt whom he teſtifieth, who commonly by that meanes is vtterly vndone.

Sacriledge what.

SAcriledge is through a greedy deſire of Temporal goods, not to forbeare the defacing of Gods Temple, nor the robbing of his miniſters.

Theft what.

THeft is, when neither priuily purloine, or openly extort from any man (whether it bee by the high way ſide, or in cõtention of law) that ſo wee may haue to ſatisfie our owne couetous humors.

Vſurie

Vsury what.

VSury is when vppon the loan of any thing whether it be mony, meat, drinke, or apparrell, we do couenant aforehand to receiue back again more than the principall was, which we deliuered foorth, thereby to enrich or maintaine our eſtate and calling, or when we in groſſe commodities, or foreſtall Markets, thereby to procure a dearth, & then to raiſe the prices of things as we liſt.

4. *Reaſons to diſproue Vſury.*

FIrſt it is againſt the law of Charity, for whereas wee are bounde to doe good

good one to another, the Vſurer contrariwiſe, hurteth, where hee ſeemes to helpe.

Secondly, it is againſt the law of Nations, in that ther is no nation, but hath ſome iniunction, ſtatute, or law againſt it.

Thirdly, it is againſt the nature it is monſtrous, that money ſhould beget mony, being in it ſelfe a deade and ſenceleſſe ſubſtance.

Fourthly, it is expreſly againſt the law of God, for he hath ſaide, *Thou ſhalt not hurt thy brother by vſurie of money, nor by vſury of corne, nor by vſury of anything that he*

he may be hurt withall. Deut. 23. 13.

Fiue other reaſons to ſhew the vileneſſe thereof.

THe firſt is, becauſe it is worſe then theefte, for a Theefe ſtealeth but now and then; but vſury is a continuall robbery.

The ſecond is, becauſe it is worſe then *Iudas*, for *Iudas* ſolde Chriſt but once, but the vſurer ſelleth him euery minute.

Thirdly, becauſe *Iudas* reſtored the money againe which hee tooke, but the Vſurer

Vſurer will neuer reſtore that which he hath vniuſtly taken.

The fourth is, becauſe it is woorſe then death, for Death killeth but the bodie only, but vſury killeth both body and ſoule.

The fift and laſt is, becauſe it is worſe then Hell, for hell torments the wicked only, but vſury ſcourgeth both good and bad.

Rapine what.

RApine is a forceable and violent extorting of other mens goods, through the vehemency of a greedy minde, as by Oppreſſion and ſuch like: the

condition of which ſinne is moſt damnable, in that it is alwaies ſubiect to the curſe and exclamations of the wronged and oppreſſed, whoſe ſighes and grones day and night ſolicite Heauen for vengeance and reuenge.

Simonie what.

SYmony is when wee giue or take reward for an entrance or admiſſion into the miniſtery of GOD, or the profit thereof.

How to deteſt Couetouſneſſe.

CONſider that the matter thereof (which is riches) is moſt vile & abiect,

abiect, or elſe our Sauiour would neuer haue committed the purſe to *Iudas*.

That Chriſt choſe not his Apoſtles and beſt beloued from amongſt princes, but poore Fiſhermen.

That no man can ſerue two maiſters, God and the world, no more then the eie can at one time behold heauen and earth.

That Riches for the moſt part are gotten with paine, preſerued with feare, and loſt with ſorrowe, that many times they forſake vs liuing, and neuer accompany vs being dead.

That howſoeuer we co-

uer to poſſeſſe, we can right ly ſay no more is our own, then what will ſerue to feed and cloath vs.

That the moſt couetous or wealthieſt man is but as the mil-wheel, which thogh it turne all day about, yet at night is found where it is in the morning: ſo howſoeuer we run about this world for wealth, yet at our death we ſhall bee found as poore as we were at our birth.

That as great burdens laide vppon the backes of trauellers hinder them in their iourny; euen ſo, much wealth, cannot but be a let and hindrance to vs, in our voyage

voyage and pilgrimage to heauen.

That couetous men are but as Camels, that all day carry the kings treasure, & at night are turned into a filthy stable, beeing able to shew no sign or appearance thereof, but their gallled backes.

That the death of a couetous man is ridiculous, considering that all which hee hath so carefuly scraped together, may fall into the hands of his enemies, or be spent of such as will neuer giue him thankes, whilst he himselfe sits in the shadow of death, and can shewe no

brance of his great poſſeſsi-
ons, but the gaules & ſores
of a diſquiet conſcience.

The miſery of a couetous
perſon is very well deſcri-
bed by the Heathen Poet
Plautus, vnder the perſon of
Eudio, who hauing hidde
much treaſure in his houſe,
durſt not goe abroad for
feare of robbing, nor ſtay at
home for feare of killing.

But with more terror is
it ſet forth in the booke of
God, where it is ſaid by the
mouth of our Sauiour, *that*
is eaſier for a Camell to paſſe
through the eie of a needle,
then for a rich man to enter
into the kingdome of heauen.

Achab

Achab desiring to be maister of poore *Naboths* vineyard, was punished not only with the losse of his kingdome, but with the deere forfeiture of his life.

The rich glutton in the Gospell was so neare himselfe, that he wold not spare the crums which fell from his table, but in the end was carried naked to his graue, and his soule was left destitute in the flames of Hell fire, without any hope of redemption.

How to auoid Couetousnesse.

THe onely remedie against Couetousnesse is liberality, which is a

distribution of those good thinges that are in our possession, to the benefite of others: for we haue nothing which wee haue not receiued from God, ouer which we are but as stewards, and therefore the bread which wee couetously detaine in our hands, is the breade of the hungry; the garments which wee locke vp in our chests, the cloathing of the naked, and the mony in our bagges, the treasure of the poore, the bloud of which if they perrish through our lacke of pitty and compassion towards them, wil be required at our hands.

In

In Liberality, tenne circumcumſtances are to be cõſidered.

FIrſt we muſt (ſo nere as wee can) giue to none but ſuch as want.

Secondly, our gifts muſt be profitable and not hurtfull.

Thirdly, they muſt proceed from a mercifull affection, and not from Vaineglory.

Fourthly, wee muſt not be more bountiful then our ability will ſuffer.

Fifely, wee muſt giue in due time with our protrac-

tion or delay.

Sixtly, it muſt bee done in ſecret.

Seauenthly, we muſt be liberall of our owne proper goods, lawfull not wrongfully gotten.

Eightly, our charity muſt be voluntary, and from the hart, not vpon compulſion or conſtraint.

Ninthly, we ought not to vpbraid him at any time to whom we haue bin liberal.

Laſtly, vvhat vvee giue vvee muſt giue freely, and not in hope of rewarde, or further recompence, for ſo to giue, bevvrayeth a couecouetous deſire and no true deuotion.

Luxury.

LVxury may bee called the leprosie of the soule, and is an inordinate appetie, of lasciuious and fleshly pleasures.

There are sixe kinds of Luxury.

THe first is *Fornication* which is the vnlawfull coyture or society of one single person with another.

The second is, *Rape* or rauishment, when a Virgin is

is defloured, either with hir consent or against her will: for although it be with her consent, yet it is counted rauishment, in respect of the hainousnes thereof, by reason it violently breakes the lists of chastity, and opens a gappe many times to further vncleannes.

The thirde is, Adultery when the mariage bed is defiled, & this is of two sorts, either simple, as when the married sinnes with the vnmarried, or double, when the maried sinnes with the married.

The fourth is incest, whē the abuse of fleshly lust is com-

committed by ſuch as are of one kindred, bloude, or affinity, which ſinne makes men of the nature of bruite beaſts.

The fifte is Zodomy, which is of two ſorts, when man luſteth after man, or man after beaſt, and this ſin in the holy ſcripture is rankt with murder and called a crying ſinne, as continually ſoliciting and calling for vengeance vpon the offenders.

The ſixt is the exceſſe of carnall action euẽ amongſt the maried; which althogh it ſeeme lawfull, yet it offends God, if it exceed meaſure or modeſty.

There are nine fore-runners of Luxury.

1. *Voluptuous eating &c.*
2. *Scurrilous talke.*
3. *A discouered dug.*
4. *A naked breast.*
5. *Frizled haire.*
6. *Artificiall painting.*
7. *Costly perfumes.*
8. *A rowling eye.*
9. *An vnsteady foot.*

Appendants to Luxury.

The appendants to Luxury are these.

- *Loue.*
- *Desire.*
- *Concupiscence.*
- *Iealousie*

Loue

Loue what.

LOue is an affection of the heart, whereby it lusteth after something to haue the vse thereof, if the thing bee good it is called true loue, if bad, it is called Concupiscence, which is the mother of Luxury.

Concupiscence what.

COncupiscence is that kinde of loue which is accompanied with lust.

Loue is of two sorts.

TRue loue which is the loue to vertue, or such an affection of the hart, that imbra-

imbraceth a man more for his owne sake then for any commodity, may be expected from him; and mercinary loue which is likewise of two sorts. The first, in respect of him that receyueth a benefite, louing the person for the profite that comes from him: and the second in respect of him that bestoweth a benefite, when hee doth it more for reward and recompence, then for the loue of him to whom he doth it.

The difference betweene the loue of Vertue which is called True-loue, and loue of Concupiſcence.

(..)

THe loue of vertue is without yrkeſomnes or intermiſsion: The Loue of Concupiſcence is momentary and oftentimes breedeth a loathing in the mind.

The loue of vertue is without feare, or care: the loue of Concupiſcence is accompanied with griefe, vexation, and labour.

The loue of vertue wiſh-

eth

eth a like affection in all others, as is in it ſelf: but the loue of Concupiſcence harboureth euill Iealouſly.

Iealouſie what.

IEalouſie is a feare which a man hath, leaſt another whom he would not, ſhuld enioy ſomething which hee ſtriueth to keepe peculiar to himſelfe; and this may bee good or bad according to the obiect, whereon our fancy or deſire is fixt.

Deſire what

DEſire, is the delay which is made betweene our liking conceyued

ued of some good thing, & the fruition of the same.

The effect of Loue.

THe effect of Loue is, of many to make one, as cheefely appeares by marriage, whereof there are four kinds.

1. *Marriage of honour.*
2. *Marriage of Loue.*
3. *Marriage of labour.*
4. *Marriage of griefe.*

Marriage of Honour.

MArriage of Honour, hath three degrees, the highest, between good and mans nature: the middle most, betweene God & the

the ſoule of man vnited by grace and the fruition of glory; the loweſt betweene God and his Church, when they are both made one miſticall body: & theſe three kinds of marriage are ſupernaturall, and appointed of God after an vnſpeakeable maner.

Marriage of loue.

MArriage of Loue, is a faithfull contract betweene a good man and a vertuous Woman, or the coniunction, vnity and ſociety of religious and zealous people, grounded vpō Grace, peace, and concord.

Mar-

Marriage of Labor.

MArriage of labour is, whē any man or woman marrieth more for couetouſneſſe and luſt, than for Vertue, Chaſtity, or good report; or where two are matched together, betwixt whom there is no equality of age, birth or maners.

Marriage of griefe.

MArriage of griefe, is the coniunction & familiarity betweene the wicked and reprobate, whereof ſtill enſueth wretchednes and miſery.

The

The preseruation of Mariage.

THe preseruation of mariage, consisteth in the duty of the Husband to the Wife, & of the wife to the husband.

The duty of a Husband.

THe duty of a husbande towarde his wife, must be confirmed by these nine circumstances. First, in louing her aboue other Women. Secondly, in gouerning her graciously. Thirdly, in perswading her more by

by reaſon then authoritie. Fourthly, in not vſing her roughly or iniuriouſly before others. Fiftly, in admoniſhing her often. Sixtly, in reprehending her ſeldome. Seauenthly, in ſtriking her neuer. Eightly, in prouiding for her carefully. And laſtly, in louingly deuiding of his authority with hir, eſpecially in matters that conceme her ſex.

The duty of a wife.

THe duty of a Wife toward hir husband, ſtandeth in theſe obſeruations following:

Firſt, ſhe muſt loue him, and

and none other but him.

Secondly, ſhee muſt not depend too much vpon her wealth, beauty, or nobility of byrth, but haue her chiefeſt care bent vppon thoſe things, that ſit neareſt to hir husbands hart; as the integrity of manners and mildnes of behauiour and conuerſation.

Thirdly, as the *Perſians* when their enemies came ruſhing vpon them, receyued them with ſilence: and contrariwiſe, if they were ſet vpon with ſilence, made head againſt him with open mouth; euen ſo, a diſcreete womã muſt hold her peace when

when her husbande exclaimes with choller: and contrariwiſe if he vtter not a word, ſhe muſt labour to cheere him with comfortable ſpeeches.

Fourthly, ſhee muſt not diſcouer her husbands imperfections.

Fiftly, ſhe muſt not vpon any diſpleaſure forſake her husbands bed.

Sixtly, ſhee muſt bee free from all ſuſpition of incontinency.

Seauenthly, ſhe muſt be no gadder abroad.

Eightly, ſhe muſt be modeſt in attire.

Ninthly, ſhe muſt be ſe-

cret as touching houſholde wants and affayres.

Tenthly, ſhe muſt bee aſhamed to vtter any diſhoneſt ſpeeches, flouts or ieſts, or to giue eare vnto them.

11. She muſt be patient and winke at many thinges done by her husband.

12. She muſt be carefull to bring vp her children.

13. Shee muſt bee faire ſpoken and curteous to her neighbors.

14. She muſt applie her hands to good huſwifery, and her mind to the knowledge and vnderſtanding of Gods word.

Laſtly, ſhe muſt not forſake

ſake her husband, either ſor ſickneſſe, pouerty, or any other caſuall affliction.

How to deteſt Luxury.

CONſider that the Obiect wherto it tendeth (which is the corporal fruition of vnchaſt perſons) is, though candied with a faire outſide, inwardly the receptacle of vile and corruptible baſenes.

That luſt is neuer ſatisfied, but alwaies poor euen in plenty.

That the pleaſure thereof is momentary, but the punniſhment eternall.

That it defileth the Temple of the Holy-ghoſt, which is mans body conſecrated vnto Chriſt by his precious bloud.

That it is no ſooner inioyed, but it breeds annoy, that it weakens the powers of the ſoule and fils the body with many diſeaſes, that it ſhortens the life and ſhadowes a good report.

That there is not ſo rich a treaſury, but Luxury will draw it dry: that it is a fire whoſe ſubſtaunce is gluttony, whoſe flame is Pride: whoſe ſparcles, are corrupt ſpeeches; whoſe Aſhes filthineſſe, and whoſe end is hell. Re-

Remember the iudgements of God executed on luſtfull perſons: as the ſodaine death of *Onan*, the plagues ſent vpon *Abimeleck* King of *Egypt*, though but in thought hee pretented lewdnes toward *Sarah Abrahams* wife, the ſworde of diſſention, that neuer departed from the houſe of *Dauid*, for taking the wife of *Vriah*: the violent death of *Ammon* by his owne brother, & many other examples, which may terrifie and bring vs in deteſtation of this ſinne.

How to auoyd Luxury.

The beſt remedy againſt Luxury, is Chaſtity, which is of foure ſorts: either of Nature, as of ſuch as are borne Chaſt: or by Art, of ſuch as are made chaſte by men: or by praier and induſtry, as of ſuch as haue made themſelues chaſt for the kingdome of heauen: or by marriage, as of ſuch as liue chaſtly in wedlocke. *Mat.* 19, 12.

Chaſtity what.

CHaſtity is the brideling of Luſt vnder the yoke of reaſon, or a cleere diſpoſition of the body without the filth of concupiſcence: it

it is the beauty of the Soul, the ioy of Heauen, and the beſt Iewell on Earth.

To preſerue which Iewel without flaw or blemiſh, is to auoyd the cauſes wherewith it is ſoyled, as firſt to caſt out of the mind all wicked and vnchaſt thoughts.

Secondly, to auoyd filthy communication.

Thirdly, not to frequent the company of lewde and laſciuious perſons.

Fourthly, to bee temperate in dyet, and modeſt in apparrell.

Fiftly, to refraine thy hands from vnſeemely touching and handling.

Sixtly, not to couet the ſight of thinges that may tempt to vncleannes.

Seuenthly, and laſtly, to keepe the mind and bodie continually practiſed in godly and vertuous exerciſes: For ydlenes is the gate that lets in the infection of the ſoule, and the Diuell is moſt ready to aſſayle, when he findeth vs moſt vnprouided to reſiſt, which is, in the time of ydleneſſe.

There are other remedies alſo for the auoiding of Luxury, as when we feele it creepe vppon vs, not to yeelde or giue way vnto it, but to ſtrangle it, euen in the

the cradle and firſt birth, to think when we intend any vnlawfull and corrupt enterprize, that how cloſe or ſecret ſoeuer wee keepe it from the eye of man, yet it lyeth open (as the noone-day) to the ſight of God, & therefore if we be aſhamed that men ſhuld ſee our vncleanneſſe and beaſtly behauiour, much more ought we to tremble and be aſhamed that God ſhoulde behold vs, who is our Iudge, and a Iudge of that nature, that not only afflicteth our bodies with Temporall puniſhment, but can if it pleaſe him, caſt our ſoules into euerlaſting torment.

Of Enuy.

ENuy may be ſaide to bee the canker of the ſoule, for that it eates and frets into the inward man, no other-wiſe then ruſt doeth into yron; it is a reioycing at another mans hurt, and a ſorrowing for his good.

Enuy is of two ſorts, good and bad, good Enuy is that when beholding the perfections of another, wee are angry with our own imperfections, and labor ſeriouſly to

to be equall, or at the leaſt to imitate the vertuous and good qualities, which wee ſee to floriſh more in others then in our ſelues, and this is called emulation, prouided that we ſpeake not our owne glory, but the glorie of God.

ſeeke

Bad Enuy is, when wee greeue that the like profitte or good qualities are not in vs, or not as well in vs as in any other. And of this there are fiue branches,

- *Detraction.*
- *Diſcord.*
- *Murmuring.*
- *Hatred.*
- *Hurt.*

Detraction

Detraction what.

DEtraction, is the blemiſhing of anothers good name, which may be done ſixe manner of waies; firſt, when priuily or openly, we maliciouſly impoſe a crime vpon another, whereof he is not guilty.

Secondly, when we doe aggrauate & increaſe other mens faultes or offences by our ſpitefull reports.

Thirdly, when without any neceſſity ,or iuſt cauſe, wee take occaſion to ſpeake of other mens vices, publiſhing them to the VVorld, though nothing vrge vs there-

thereunto : and therefore the Back-biter is compared to a *Butchers* Cur, vvhoſe lippes are alwayes bloudy with the ſlaughter of ſome beaſt or other.

Fourthly, when wee interpret in the worſe part, of the good deeds and wordes of others, and giue a badde cenſure of them.

Fiftly, when we deny any vertue, good quality, power or authority, to bee in another, whom notwithſtanding our conſcience knowes, is wel furniſhed to the contrary.

Sixtly, when we ſee any vertues or good qualities in

a Man or Woman, worthy of commendations, and we conceale them, and leaue them vnſpoken of, but if we ſpy the leaſt vice or imperfection in them, we ſtraight way with a kinde of greedineſſe, reprehend and diſcouer it: and in this ſence an enuious detracter may bee compared to a Swine, that comming into a Garden where he ſees ſweet flowers and ſtinking ordure, neglectes the flowers, and runs preſently to the dung: or to him that ſnuffes a Candle with his bare Fingers: for although his fingers bee defiled thereby, yet the Candle

dle

dle giues the cleerer light: euen ſo, hee that traduceth the vertuous, defiles his own conſcience, but makes him a great deale the more glorious.

Diſcord what.

DIſcord is the violating of the bond of Charity: which may happen 3. maner of waies. Firſt, when through hatred and Enuy, we will not reconcile & ſet at vnity ſuch as we ſee to be at variance.

Secondly, when wee labour ſpitefully to breake off the loue and amity of ſuch as before were friends, and to

to ſowe contention and debate betweene them.

Thirdly, when we ſcoffe, deride, or giue ignominious names to men, thereby to bring them into hatred and contempt.

The fruits of diſcord.

DIſcord bringes foorth Quarels, Murther, curſing, Swearing, Perturbation of Soule, and the ruine and deſtruction, both of Common-weales and Families.

Therefore contend not at all, ſpecially with theſe 5. kinds of people.

Firſt, not with a mightie man,

man, leaſt you fall into his hands.

Secondly, nor with a rich mã, leaſt with his gold he weigh down your right: for bribes peruerts the harts euen of Princes and Magiſtrates.

Thirdly, nor with a talkatiue Perſon, for hee vvill heare no reaſon.

Fourthly, nor with an angry man, leaſt you increaſe his fury.

Fifdly, nor with your wife or familiar friend, becauſe ſuch ſtrife & contention, is as Thornes in the boſome, ſmoak to the eies, Vineger to the teeth, & gall to the ſtomacke. *Mur-*

Murmuring what.

MVrmuring is a repyning of the hart or a ſpeaking of the tong againſt God or our Neighbour.

To murmure againſt God is of three ſorts. Firſt vvhen we grudge at our own infirmity or pouerty: that vvee haue not as perfect & ſound bodies, or as wel beautified minds, or as great plenty of wealth, reputation, and friendes as others haue; forgetting that God hath ſaid with his owne mouth, that before him, there is no reſpect of perſons: that hee hath

hath no regard to the outward diſpoſition of the body; but to the inward zeale and godlineſſe of the heart; that whom the Lord loueth he chaſteneth: that he hath choſen the poore of this World, to be rich in Faith, and heires of his kingdom, whereunto wee cannot enter, but by many tribulations and afflictions.

Secondly, we murmure againſt GOD, when wee find fault at the courſe of time, or the vnſeaſonableneſſe of the weather, knowing that in all thinges wee ought to ſubmit to his will and prouidence; ſo that neither

neither for the oppreſſiō of wicked mē, nor the diſtemperature of drough, moyſture, cold or heate, ought we to be diſmaid, but faithfully beleeue that God will at length remember vs.

Thirdly, when we ſeeme to reprooue the iuſtice of GOD, for ſending proſperity to the wicked, and aduerſity to the godly, which is a great madnes and lacke of Faith, conſidering the wicked are made happy in this VVorlde, but to theyr further condemnation, and the godly miſerable, to their further iuſtification: the one beeing very aptly com-

compared to the labouring Oxe, that euery morning is fetcht out of the Paſture and brought to the yoake; the other to the Oxe appointed for the ſlaughter, who is ſuffered to lie ſtill & feed at his owne pleaſure.

To murmure againſt our Neighbour, is likewiſe of two ſortes, firſt when vvee iudge them vnwoorthy of thoſe good bleſſings which are beſtowed vppon them.

And ſecondly, when we cannot indure to hear them commended for any thing, but ſtrait, we either contradict their praiſe, or elſe by froward words doe diſable them,

them, that ſo they may ſeem contemptible rather then deſeruing any good opinion.

Hatred what.

HAtred is an offence rooted in the hart by continuance of time, where we ſtudy to do hurt and miſchiefe to him with whom we are offended.

The ground and rootes from whence it ſpringes are Offence and Anger.

Offence, is a certaine greefe of the heart, which commeth thorough the touch of ſome euill, that agreeth not with our Nature.

Anger

Anger is a boyling of the bloud about the hart, from which aſcend fumes & hot vapours that diſturbe the brain, & diſtract the countenance, ſo that the partie ſo inflamed, becomes franticke, and beſide himſelfe, till he bee reuenged on that which was the cauſe of his anger: and hereupon anger is cald a ſhort madnes; but if it bee more then momentary, it is called no longer Anger but hatred.

There are two kindes of hatred, good & bad: good when wee hate the Vices which we perceiue to be in our ſelues, or in others; and bad,

bad, as is before defined.

How to ſuppreſſe Hatred.

TO ſuppreſſe hatred is to moderate anger, & to bee troubled with neither, is to take heed that we bee not thirſty after reuenge, for as anger goes before it, ſo reuenge followeth, if in time it be not preuented.

Reuenge what.

REuenge is a motion of the heart, whereby it doth not only turn aſide from that which offendeth

fendeth, but labours withall either to repell and vanquish it, or to punnish him that is the cause thereof.

For two causes men ought not to desire Reuenge.

First, because God hath saide *Vindicta mihi*, vengeance is mine, and therefore it is rebellion to offer to pul that Priuiledge out of his hands.

And secondly, because it is a great part of folly and iniustice, to thinke wee are reuenged of an iniury, whē we haue punnished the body of him, that offered it, knowing the soule and af-

fections are the chiefe cauſe (which are out of our reach) and the body but the ſoules inſtrument, & therefore he that in fury & rage tyranizeth ouer the bodye for any offence is offered him, doth as the Dog that bites the ſtone, and ſuffers him that caſt it, to paſſe away vntoucht.

Hurt what

HVrt is, when in our owne perſon or by the meanes of others through mallice or enuy, wee ſtudy to impouerish, wound, maime, or hinder another

another man, whom in duty & religion, we are bound to pardon, helpe and succor: for he that wil forgiue, ſhall bee forgiuen, and hee that will ſhewe mercy ſhall haue mercy; but to the cruell, like meaſure of crueltie ſhall be extended.

This branch of Enuy differeth from reuenge in this, that reuenge alwaies followes vppon ſome offence, but hurt is oftentimes practiſed vpon a malicious and hatefull ſtomacke without any precedent quarrell or diſpleaſure; and therefore this kind of Enuy is called the Enuy of the deuill, who

hates and ſtriueth to hurt the whole race of mankind, not for any damage they can do vnto him, but vpon an inveterate hatred.

Why it is eaſier to hate then Loue.

BEcauſe hatred findeth a better ſoyle in our hearts, and a more apt foundation to be laid vpon than loue doeth: and that for two reaſons.

Firſt, becauſe of the Corruption of our Nature, which ſauours more of Sathan who is enuious, hatefull, and a lyer; then of God, who is Loue, Truth, and Charity. And

And ſecondly, becauſe the infirmity of our nature, will not permit vs to inioy any good thinge in this worlde, that is pure and of long continuance, but ſuffereth vs onely to haue a litle taſte and ſence thereof: heereuppon men ſay, that pleaſures, ſeruices, and good turnes, are made of Feathers, and therefore eaſilye carried away by reaſon of their lightneſſe: but offences, euils, and diſpleaſures, are made of lead, and therfore by reaſon of their wait, they ſinke downe & lodge in the bottome of the hart.

How to deteſt Enuy.

CONſider that Enuy is the badge and cogniſance of the diuell, for the diuell is not better knowne then by his enuious diſpoſition, and therefore ſuch as giue place in their harts to this vice, are diſcouered to bee the Seruants of the diuell; if Seruants of the diuell they are enemies to God, if enemies to God, they become ſubiect to eternall damnation.

Conſider likewiſe that Enuy is the transformer of men from the perfection of their

their firſt creation: in their firſt creation, they are amiable, milde and gentle, but through Enuy they growe ſterne, rough, and Impatient, hauing their eyes ſunke into their heades, their browes wrinkled, their cheekes pale and wanne, their teeth grinning like Dogges, their tongues hiſſing like ſerpents, their ioynts Trembling, & their whole bodie leane and vnſightly.

Enuy is alſo tearmed the Manſion of Error, the Hell of mind, the pricke of conſcience, & the ſting of corruption and by the opinion

of ſome, helde for ſinne a-gainſt the Holy ghoſt, for that it wilfully and of malicious ſtomacke impugneth the graces beſtowed vppon Gods children.

Yet of all other ſinnes, it is accounted the iuſteſt, for that it taketh Vengeance vpon it ſelfe; for although it leuell the Dart of miſchiefe againſt others, yet it wounds it ſelfe, and is to the hart of man, as the worme bredde in the Tree to the woode thereof, by whom at laſt it is deuoured: but ſay it were not of that nature, but that Enuy were very pleaſing and plauſible

in

in it ſelfe, yet knowing that God will be reuenged vpon it, as appeares by the example of *Cain*, for his Enuy toward *Abell*; of *Saule*, for his Enuy toward *Dauid*; of the ſonnes of *Iacob*, for their enuy toward their brother *Ioſeph*; of *Ammon*, for his Enuy towards *Mardocheus*, it is to bee loathed and abhord; but beeing ſo, that it conſumeth the hart, drieth vppe the body, vexeth the minde, and indaungereth the ſoule, what can bee thought more deteſteable?

How to aueyd Enuy.

THe onely Remedie a-gainſt Enuy, is Cha-rity, to dovnto others as we would be done vnto our ſelues : this Vertue of Charity, ſpreades it ſelfe in-to two parts : firſt, into the loue which wee owe vnto God, and ſecondly, into the loue which wee owe to our neighbors.

How wee ought to loue God.

VVIth all our Soule, with al our ſtrēgth with all our power ; that is, cheefely

chiefely and aboue all other things; for (ſaith our Sauiour Chriſt) *Hee that loueth not me more then either Father or Mother, Wife, Children, Siſter, or Brother, hath no part in me, nor I in him.*

Fiue reaſons why wee ought to loue God.

FIrſt, *Iure preceptionis*, becauſe hee hath commanded it.

Secondly, *Iure creationis*, becauſe he hath created vs.

Thirdly, *Iure redemptionis*, becauſe he hath redeemed vs.

Fourthly, *Iure Sanctificationis*,

cationis, becauſe hee hath ſanctified vs.

Fiftly, *Iure Amoris*, becauſe hee hath ſo loued vs, that hee hath not onely giuen vs all thinges neceſſary for this life, but hath prepared eternall happineſſe for vs in the life to come.

How to loue our neighbour.

WE muſt Loue our Neighbour as our ſelfe: for he that ſaith, *Hee loueth God and hateth his Brother, is a lyer, and there is no truth in him.*

Foure

Foure reaſons why we ought to loue our neighbor.

FIrſt, becauſe wee are all of one brother-hood in the fleſh.

Secondly, becauſe wee are of one Regeneration in ſpirit.

Thirdly, becauſe of the words of Chriſt, who hath commaunded that we loue one another as he hath loued vs.

And fourthly, becauſe we are members of one and the ſame myſticall bodie, whereof he is head.

Finis Enuy.

Of

Of Gluttony.

GLuttony may be called the deluge or inundation of the ſoul, becauſe it is araunous deſire to feed and fill the ſtomack, beyond the rule or bounds of Nature.

There are two ſortes of Gluttony, the firſt, conſiſteth in greedy, often, & immoderate deſire of delicate meats and variety of diſhes.

The ſecond is, when in ſtead of refreſhing the body with ſufficient moiſture, we drowne

drowne it in the ſuperfluity of drinking.

We may eate or drinke immoderately, ſeauen manner of waies.

FIrſt when we our ſelues in our owne perſons do ſurfeit in exceſſe, or ſo load and ouer-charge the ſtomacke as wee deuiſe meanes by hot drinkes, or otherwiſe to cauſe digeſtion.

Secõdly, whẽ we our ſelues obſerue a moderatiõ, yet in vaine-glory and oſtentation prouide ſuch ſuperfluity at our feaſtes and banquets, as

as others thereby become immoderate eaters or drinkers.

Thirdly, when (though we haue but moderate prouiſion) we racke the inuention and art of Cookery for ſtrange compoſitions, vnvſuall ſauces, and prouocations, thereby to pleaſe and delight the appetite.

Fourthly, when we eate or drinke more vpon wantonnes, then any neceſſity.

Fiftly, when we are more coſtly in one diſh of meate, or one draught of Wine, then would ſuffice for the value to ſuſtain many multitudes,

titudes, as the dissoluing of Gold and precious Stones to that purpose; by the example of *Cleopatra* to *Antony*, and *Mulcasses* King of *Tunis*, the one carrowsing to her loue at one draught, a Iewell of inestimable price; the other, bestowing a hundred Crownes vppon the dressing of a Peacocke for his owne diet.

Sixtly, when our Tables are full, and we well satisfied, wee rather couetously lay vp the remainder than charitably bestow it to the relieue of the hungry.

Seauenthly and lastly, when we vse delicate meats and

and drinkes for the prouocation and ſtirring vp of the body to luſt, and performance of the act of venery.

The effects of Gluttony.

THere are many dangerous effects that follow Gluttony: eſpecially theſe eleauen enſuing.

Firſt, ſtupidity or dulnes of wit, for the ſtomacke being filled, and the braine troubled, wee are vnfit to pray, or vſe any other duty of good Chriſtians.

The ſecond impotency, when thorough Gluttonie, our bodyes are infected with many diſeaſes; as the Drop-

Dropſie, Palſie, Feauers, Inflamations, and diuers others; ſo that our Limbes become weake and feeble.

The third ſcurrility, which is an impudent behauiour, or diſordered geſture of the body, whereby we prouoke men to laugh vs to ſcorne; as appeares in drunkards, when their tongues ſtammer, their feete ſtagger, or any other vnſeemely and ridiculous action proceeds from them.

The fourth Fury, when through the ill diſpoſition of exceſſe, we ſpurne at reaſon and good counſell, wounding, killing, and doing

ing deeds of miſchiefe, wee care not vnto whom.

The fift loquaſity or ſuperfluous talke, when thorough the force of Wine, we vomit our Detractions, Curſings, horrible oathes, & blaſphemies, filthy, idle, and vnchaſt wordes.

The ſixt, drowſineſſe, when through rauenous eating or drinking, wee are fit for nothing but for ſleepe.

The ſeuenth, beaſtly naſtineſſe, when for want of other vtterance, our ſurcharged ſtomacke bewraies our intemperance, by vomiting, belching, and ſtinking of the breath.

The

The eight luſt, for belly-cheere and drunkenneſſe, are the bellowes to concupiſcence: and as the Pampered Horſe will caſt his rider into the mire, ſo the fleſh being pampered, will hurle the Soule into the lake of all vncleanneſſe.

The ninth pouerty, when for abuſing of plenty we are plagued and pinched with penury.

The tenth, loſſe of credite and eſtimation in the world.

The eleauenth and laſt, the wrath and indignation of God, whom (through our Gluttony) of a merci-

full

full and louing Father, wee make a rigorous and punishing Iudge.

Lesse content in superfluity then sobriety.

BEcause superfluity and intemperance preuent the sweetnes and pleasure of the sence, hauing no feeling of hunger, thirst, or any other motion of the body: but sobriety forbearing the fruitiō of pleasures a long time, receiues a farre more perfect tast of them, for society makes pleasaunt thinges become loathsome and vnpleasant.

How

How to drinke wine.

THE firſt draught is for thirſt, the ſecond for nouriſhment, the third of pleaſure, and the fourth of madneſſe.

How to deteſt Gluttony.

BEſide the reaſons before mentioned, there are eight other circumſtances inducing vs to the deteſtation of Gluttony.

Firſt, becauſe it haſteneth the diſſolution of the body.

Secondly, becauſe it taketh part with the fleſh in the combate betweene it & the Spirite: ſo that there is two

two againſt one.

Thirdly, becauſe it invreth the body to an euill cuſtome, which will afterward very hardly be forſaken.

Fourthly, becauſe it plaies the Hypocrite with vs, appearing ſweet and pleaſant at the firſt, but in the end it biteth like a Scorpion, & is as fatall as poiſon.

Fiftly, becauſe it liues continually vnder the curſe of God, who pronounceth a *Wo vnto them that riſe vp early to follow drunkennesſe, and continue in it till night.*

Sixtly, becauſe it diſcipateth & deſtroieth the ſence, for

for drunken Men neyther know what they doe themſelues, nor what is doone vnto them.

Seauenthly, becauſe hee that is ſubiect to the deſire of the belly is in perpetuall ſlauery, by reaſon the belly dooth alwaies craue, and is neuer ſatisfied.

Eightly, becauſe of the iudgementes of God inflicted vpon offenders in this kind, as vpon *Noah* beeing derided of his owne Sons, and of *Lot* that in his drunkenneſſe committed inceſt with his Daughters; wherof did ſpring a moſt wicked and pernitious generation.

How to auoid Gluttony.

TO auoyde Gluttony wee muſt embrace temperance & ſobriety : vvhich conſiſteth in chaſtening and taming the deſires of the body , by faſting and abſtinence.

There are two kindes of faſting , the firſt is , to abſtaine from meate & drink; the ſecond, to refraine from ſinne,and the corrupt affections of the hart, the firſt is good, but the laſt is better then the firſt.

The properties of true Faſting.

There

THere are foure things required of him that will truely faſt.

The firſt is a voluntarie motion, he muſt not doe it vpon conſtraint.

The ſecond, is zeale without vaine-glory, hee muſt not doe it to bee praiſed or ſeene of men.

The third, Prayer, hee muſt call for the aſſiſtance of God.

The fourth, Almes-deeds, he muſt giue to the poore, to ſhew the fruites of his faſting: for to faſt or vſe a ſparing diet, not to the intent that we may bee the better

able to relieue others, but to inrich our ſelues, is no faſt, but rather a cheef point of auarice.

The better to incourage vs to exerciſe faſting, and to auoide Gluttony, is to lay before vs the example of Chriſt, who notwithſtanding, hee were Lord of all Treaſure, both in Heauen and Earth, yet voluntarily faſted forty dayes, & forty nightes: and of *Iohn Baptiſt*, whoſe beſt delicats was but Locuſts, and wilde Honny: And of the Apoſtles, that ſo awed their bodies with temperate diet, as they were glad to pull the

eares

eares of Corne to ſatisfie hunger.

We read that *Gallen* was a hundred and twenty year old, and when it was vvondred how hee liued ſo long, he made aunſwere, that he neuer roſe from his Table with a full ſtomacke.

The *Ægyptians* vſed in the midſt of their banquets, to bring in the *Anathomy* of a dead body dried, that the horrour thereof might keep them within the bounds of temperance: ſo that for the bodyes health, and for the vigour and alacrity of the Soule, there is nothing better then faſting, nor any

thing worſe or more fatall than this ſin of Gluttony.

Of Wrath.

WRath may bee caled the frenzy of the Soule, & is defined to be a vehement motion of the heart tending to reuenge, whereby the bloud boyling exceedingly, ſendeth vp hot and burning vapours to the braine : ſo that reaſon is ſmothered, & the wil made obedient to the affections.

Of

Of Wrath there are eleauen Branches.

Namely,
- *Mallice.*
- *Fury.*
- *Impatience.*
- *Malediction.*
- *Blaſphemy.*
- *Reproch.*
- *Reuenge.*
- *Contention.*
- *Threatning.*
- *Cruelty.*
- *Murther.*

Mallice what.

MAllice, is a kinde of Anger deepely rooted in the hart, and

closely concealed, till opportunity serue to doe mischiefe: the contrary to this, is clemency, soone forgetting, and easily pardoning an offence.

Fury what.

FVry, is a Chollerick passion of the mind, which presẽtly breaketh forth into violence, eyther by word or deed, and is deafe to all truth and reason, during the time it is in heat: the cõtrary to this, is meekenesse, whereby we are hardly mooued to anger.

Im-

Impatience what.

Impatience is an easie inclination to vvrath or anger, and it happeneth 3. maner of waies. First, when the minde stirred vp by offence, inuolueth it selfe in many bitter Cogitations, studying how hee may bee reuenged on him with whō he is displeased.

Secondly, when the mind surcharged with vnkindnes breaketh foorth into disordered clamors, and confused speeches.

Thirdly, when we grudge and repine at the harmes, calamities, sickneſſe, or o-

ther euils inflicted vppon vs by GOD; not remembring that for three cauſes, we ought rather to reioice: firſt, becauſe Tribulation is the Badge of a Chriſtian Souldier; and it is more honor for a Souldier to bee in battel, then to hide his head in a Caſtle or Fortreſſe.

Secondly, becauſe in patient ſuffering of afflictions, vve are made like vnto our captain Chriſt, & to be like him is the greateſt glory.

Laſtly, afflictiõs are a ſure teſtimony vnto our cõſciences, that we are the beloued of God, for whom the lord loueth he correcteth.

The

The contrary to impatience, is patience, which is a voluntary and long ſuffering of afflictions and hard extreamities, for the loue of vertue and honeſty.

Malediction what.

MAledi&ction is, when through wrath or Anger, wee Curſſe, banne, or wiſh euill to another: which ſinne I find to be very deteſtable for theſe three reaſons.

Firſt, in that for the moſt part curſſes redouned vpon the head of him that curſeth.

Secondly, in that the euill dooer is rather to bee prayed for, then to bee curſed,

ſed, conſidering that to curſe, is to heape more euill vpon him, whereas he had enough and too much before.

And thirdly, in that it is ſo vnlawfull a thing, as that it is not permitted againſt the diuel, much leſſe againſt any Chriſtian; as appeares by the example of *Michael* the Archangell, who when he ſtroue with the diuell about the body of *Moſes*, he did not reproaue him with curſed ſpeaking, but onely ſaide; *The Lord rebuke thee Sathan.*

The contrary to Malediction is Benediction or bleſſing,

bleſſing, when we wiſh well to all men, yea vnto our enemies. *Bleſſe them that curſe, Do good to them that hate.*

Blaſphemy what.

BLaſphemy, is a reuerng-full intent vttered againſt GOD himſelfe, thorough opprobry & contumelious ſpeeches; which for fiue cauſes is held a moſt horrible ſinne.

Firſt in reſpect of the grieuous punniſhment which God himſelfe did ſet down againſt it in the *Old Teaſtament*, which was ſtoning to death.

Se-

Secondly, in reſpect of the Ingratitude of the Blaſphemer, that diſhonoureth God with that member of his body, in which GOD hath honoured him aboue all other creatures, namely, his tongue.

Thirdly, in that the blaſphemer is more wicked & rebellious then all other creatures, for all other creatures do praiſe and magnifie their Creator, according to their kind, declaring his power, wiſedome, goodneſſe, and omnipotence, but the blaſphemer doeth not onely neglect that duty, but what in him lies, contriueth

to

to make a ſcorn of his name and dignity.

Fourthly, in reſpect of the peruerſe diſpoſition of the blaſphemer, which attributes to himſelfe that good which hee doth, but the euill which befalleth him he aſcribeth to God: whereas contrariwiſe, euils do fall vpon vs through our owne deſert, and whatſoeuer is good proceedeth only from God.

Fiftly, in that the Diuell ſpeaketh in blaſphemers, for their words are ſo horrible and full of terror, as no man of any conſcience, or hart-feeling pitty, can indure their

their ſpeeches, but will bee moued to ſtop their eares againſt them; the contrarie to blaſphemy, is Sanctification, adoring and worſhipping the name of God, neuer preſuming to haue it in our mouths, but with great and ſinguler reuerence; for as it is written, *Our God is a conſuming fire, and will not hold them guiltleſſe that take his name in vaine.*

Reproch what.

REproch is an imperfection, whereby wee are moued to Scorne, Checke, or Deride another man,

man, eyther for the defect of Mind or Body; or when we ſtudy to detract or ſpeak euill of a man behinde his backe: the contrary vnto this, is humility or vprightnes of heart and tongue, giuing to euery one a good report; for therefore hath God in the creation of the tongue, obſerued theſe four things.

Firſt, hee hath made it tender and ſoft, to ſignifie our words ſhould be of like temper.

Secondly, he hath tyed it with many threades and ſtringes, to reſtraine and bridle it.

Thirdly,

Thirdly, it is euery way blunt, whereby wee are admoniſhed that our wordes ought not to be pricking or hurtfull.

And fourthly, it is incloſed with a quicke ſet and a ſtrong Rampier of teeth & gums, and with lips which are as gates to ſhut it vp, for feare it ſhoulde take too much liberty.

Reuenge what.

REuenge is, to take the rod of Iuſtice out of Gods hande, and our ſelues to render euill for euill, which is very abſurde, con-

conſidering that it is the ſoule which offendeth, and wee haue power ouer nothing but the body : Like him that breakes the ſword and ſuffers him that gaue the wounde, to paſſe away without blame or preiudice.

The contrary to Reuenge is lenity and mildnes forgiuing euery one as wee looke to bee forgiuen our ſelues.

Yet is not reuenge altogether forbidden, Maieſtrates may vſe it, for they are as God ſubſtitutes; prouided they doe not execute it, as carried away by their owne

owne affections of Wrath or Anger: but as tendring the glory of GOD, the course of Iustice, and the safetie of the Commonwealth.

Contention what.

COntention is when through the Chollericke dispositition of Nature, we are alwaies apt to fight, quarrell, or Contend, for euery light occasion. The contrary to this, is peace or placcability of minde, rather resoluing to lose our right, then by vaine cauiling to breake the bond of

of Charity.

Threatning what.

TO threaten is to pronounce miſchiefe and hurt vnto another, not in reſpect of Iuſtice and Correction, but onely in deſire to ſatisfie reuenge,

The contrary to this, is friendly admonition, aduiſing our aduerſary, and rather reclaiming him by faire perſwaſions and faithfull counſell, then bending the brow, or whetting the tong againſt him.

Cruelty

Cruelty what.

CRuelty is a priuation of pitty and compaſſion, wherof there are three ſortes, the firſt is, to procure miſchiefe, the ſecond is, to execute it without mercy, and the thirde, not to defend cruelty, and oppreſsion from others, whom wee ſee extreamely dealt with, if it lie in our power to helpe them: the contrary to this is mercifulneſſe and compaſsion; which is a like ſence & feeling of euill and griefe, which others ſuffer, as if we were touched with the very ſame,

ſame, or a mittigation of the extremity of that which one hath deſerued, vppon the conſideration of our own frailty and ſelfe-guiltineſſe.

Murder what.

MVrder, is ſo farre to bee inraged with wrath, as to wiſh or not be ſatisfied till we haue the bloude of him that offended.

Murder is of two ſortes; internall, conceiued in the hart; and externall, brought foorth in action, ſo that to kil is not ſimply vnderſtood of

of the ſhedding of bloude onely, but by euery occaſion tending thereunto; as taking away of a mans good name, his houſe, goodes, or any thing elſe, whereby hee preſerues his being heere in this worlde.

How to deteſt Wrath and Anger.

THE circumſtances wherby we are taught to deteſt Anger are theſe; Firſt by the example of bruite beaſts, who thogh they bee neuer ſo fierce or cruell, yet amongſt ſuch as are of their owne kind they will

alwaies ſhewe themſelues meeke and gentle, as the Lyon will not hurt the Lyon, nor the Dragon the Dragon.

Secondly, in reſpect that by Nature wee are brought foorth naked & vnarmed; which ſignifies we ought to loath all Barbarous cruelty.

Thirdly, to remember what we were when Chriſt laide downe his life for vs, with what gentlenes he ſuffers our daily multiplying ſinnes, and to thinke that if wee can expect mercie at his hands, that we ought to ſhew mercy to others.

Fourthly, ſo long as wee

are in wrath and diſpleaſure with our Brethren, ſo long neither prayers, nor almes-deedes, nor any thing elſe that we do is acceptable in the ſight of God, but wee ſtand as exiled from his fauour and louing kindneſſe.

Fiftly, our anger howſoeuer is abſurd, for if wee maligne the iuſt, then wee ſtriue againſt God, who ſtãdeth with the iuſt: if the vniuſt, it is a meanes rather to encreaſe their lewdnes then to diminiſh it; & ſo our anger prooues hurtfull to our ſelues, and profitable to no body elſe.

Sixtly, if wee looke well about

about vs, it is more then we can well doe to be at peace within our ſelues, & therefore great improuidence to make warre vpon others.

Seuenthly, whilſt throgh wrath we ſtriue to tyranize ouer others, and wee our ſelues like baſe cowards are trodden downe of our own affections.

Eightly, the Wrathfull man liues in a continuall Purgatory and Hell of conſcience, ſometime afflicted with iniuries, and many times ſmarting with woũds and blowes.

Laſtly, wee muſt not let the ſunne go downe vpon

our anger: for our Sauiour hath ſaide, *Whoſoeuer ſayeth vnto his brother, thou foole, is in danger of Hell fire.*

How Anger is good.

VVHen it breedeth a diſlike in vs of other mens vices, or ſtirreth vs vp to the deſire of excellent things, as when we ſee our ſelues contemned for baſe actions, and loathing them, we addict our ſelues to things that are better and more Noble; and heereof comes indignation, which is a greefe wrought in vs, when we behold ſom good thing

thing befall an vnwoorthy perſon, and he that is worthy depriued thereof.

The Difference betweene Indignation and Compaſſion.

INdignation is in regarde of ſome good that happeth to one that is Vnworthy of it. Compaſſion or pitty, ariſeth of ſome Euill that befalleth or is procured to him that hath not deſerued it: & of theſe two mingled togither, ſpringeth zeale; which is an indignation of heart concciued in regard of thoſe things, that

are vnworthily doone a-gainſt him that is deare vn-to vs, and whom wee loue; as appeareth by the exam-ple of Chriſt, who was ſo much mooued with the in-dignity offered to God the Father, when he came into the Temple at Ieruſalem, by ſuch as ſold Doues and changed money in it, as in great indignation, he tooke a whip and ſcourged them out, telling them *His fathers houſe was a houſe of Prayer, but they had made it a denne of theeues.*

Wee muſt be ware that our indignation ſpring not of Enuy, nor our zeale of ignorance. *How*

How to auoyd Anger.

ANger is to bee auoyded two manner of wayes: Firſt, in reſpect of others, and ſecondly, in reſpect of our ſelues.

How to auoyd the Anger of another man.

VVE ſhall the ſooner auoyde the Anger of another man, if either we giue place to his fury, or ſtaying by him, vſe milde and Gentle ſpeeches.

How to reconcile an Enemy.

AN Enemy may be reconciled three maner of wayes : Firſt, by crauing pardon in wordes. Secondly, by ſhewing ſigns of Humility by the body, as by kneeling or proſtrating our ſelues vpon the groũd; and thirdly, by the ſeruice of Charity, acording to the ſaying; *If thine enemy hunger, feed him, if he thirſt, giue him drinke.*

How to auoyd anger in our ſelues:

The

THe principall meanes to auoyd anger in our ſelues is patience, in tollerrating and ſuffering of euil with a quiet mind, thinking that whatſoeuer is laid vpon vs in this life, whether it be Affliction, Perſecution, or Reproach, that there is nothing can touch our ſoule, but our owne iniquity: and ſo long as our ſouls are ſafe which are truly our ſelues, whatſoeuer happens to our bodies, we ought to eſteeme as not happening vnto vs; and therefore not to be regarded of vs.

Beſide, to bridle anger,

conſider the party by whom we are diſpleaſed. If it be a ſtranger that moues vs, impute it to his ignorance; If a Childe, to his folly; If a Maieſtrate or Father, to his authority; If a wife, to her loue; If a frend, to his care; If a brother, to his boldnes; If a ſeruaunt, to his negligence; if a neighbour to his raſhneſſe, not doubting but vpon better conſideration, they will all repent them of their ouer-ſight.

The example of Moſes auayleth very much to the auoyding of Anger, who notwithſtanding that hee had beene many times re-

uiled

uiled and exclaimed vppon by his countrey men the Israelites and that without cause, yet was so farre from being angry with them, as when the Lord for their rebellion against him, determined to cut them off, Moses rather besought him that his name might bee wiped out of the Booke of life, then any such harme should befall that people.

Dauid a man chosen of God, and an anointed king, euen in the middest of his Guard and men of Warre, suffered a base fellow to reuile him and throw dust in his face.

Finally,

Finally, let vs alwayes obſerue this one rule, that whenſoeuer wee finde our heart kindled with Anger, we deuiſe ſome meanes, to prolong the time before we ſtrike or make reply, as *Theodoſius* and other vertuous men haue done, that would eyther reade the Alphabet ouer, play vppon ſome inſtrument, or walk a certain ſpace before they would reply vppon their offenders: and by this means, as they, ſo ſhall wee the more eaſily ſubdue and vanquiſh this wilde and ſauage paſsion.

Finis Wrath.

Of

Of Sloth.

SLoath may bee called the Lethargy of the Soule, beeing a lither deiectiõ of the whole Man from the laudable exerciſe of vertue, ſo that in a manner he becomes ſenceleſſe, but in truth altogether vnprofitable.

There are eleauen branches of ſloth.

Protraction.
Remiſneſſe.
Negligence.
Improuidence.
Indeuotion.

Indeuotion.
Sluggiſhneſſe.
Puſillanimity:
Irreſolution.
Deſperation.
Miſpriſion.
Omition.

Protraction what.

PRotraction, is that defect of mind, which when a Man is to enterpriſe or take in hand ſom good work or other, makes him deferre the time, & vſe much delay ere he attempt it; and this is the faulte of thoſe that know, that without repentance we ſhall die in

in our ſins, and yet deferre their amendment of life frō day to day.

Remiſneſſe what.

REmiſneſſe, is where hauing begun a good worke, wee quickely are mooued to leaue it off againe; and this is the fault of ſuch, as entring into religion, and reſoluing vpon a godly courſe of life, by the vaine inticementes of the world, or the corrupt pleaſures of the fleſh, fal to their old bias againe.

Negligence what.

Neg-

NEgligence, is when wee enter vppon a good worke, and proceede in it, but without care whether it bee well done or no, and this is the fault of ſuch as are content to com to Church to pray, heare Sermons, and giue to the poore, but doe it more for faſhion ſake and feare of puniſhment, then vppon any true zeale: or labour not effectually to deſerue the name of Chriſtians, but thinke it ſufficient, howſoeuer they performe the outward Ceremony.

Im-

Improuidence what.

IMprouidence, is when a Man doth not prouide afore-hand againſt that which is like to happen, but ſtandeth ſtill, or ſpendeth the time careleſſely, till an inconuenience take holde vppon him, and this is the fault of thoſe that neuer forſake ſinne, till ſinne forſakes them, nor haue any thogh̄t to liue well, vntill they ſee they muſt dye preſently, thinking theyr rotten olde age ſufficient for GOD; vvhereas they haue ſpent their

their lusty youth in the seruice of the diuell: but there are fiue reasons to moue vs to beware of improuidence and that wee defer not our conuersion to vertue and godly life.

The first is induration, for that olde age hauing a long time continued in the custome of vicious life, like a stiffe tree is hardly bowed or brought to better order.

The second, is the longer a man abideth in sinne, the greater will bee the burden of sinne, the greater the burden of sinne is, the more hardly will hee rise from vnder it; especially considering

ring his chiefe ſtrength and vigor is before waſted and conſumed.

The third, the more ſtrange wee are to vertue & godly life, the larger expence of time will be required; for our entertainment and familiar acquaintance, ſo that hauing alyenated our ſelues all our life time, death in our old age layeth hold vpon vs, before we can put foorth our hand to apprehend the benefit of her preſence.

The fourth, the difficulty and vnaptneſſe vppon our Death-bed, to turne vnto the Lord, by reaſon of the

torment of ſickneſſe, the care of our goods, the clamor of Wife and children, and the terrour that death bringeth with him.

The fift, becauſe at the houre of death, the Deuill is more ready to aſſayle thē at other times, knowing that if he then faile, his pray is euer after paſt recouery, and wee then moſt vnable to reſiſt.

Indeuotion what.

INdeuotion, is the ſpirituall drowzines of the ſoul; whē neither through weakneſſe or want of power, but by a certain wearyſomneſſe in

in the execution of good works, we caſt them behind our backes, and leaue them vndone; and this is imperfection of thoſe, whoſe faith is wauering and inconſtant, looſing the heate and vigor thereof.

Sluggiſhneſſe what.

SLuggiſhneſſe, is a kinde of heauy, and lumpiſh vnwillingneſſe to any good or commendable practiſe, and it is of two ſorts; Corporall, or Spirituall; Corporall Sluggiſhneſſe, is when we had rather indure any neceſſity, then by induſtry to paine the body, for

for the auoyding thereof.

Spirituall ſluggiſhneſſe, is when we hadde rather lye wallowing in the pleaſures of this life, though to our deſtruction, then wander thorough the thorny and bitter path of affliction, though to our eternall happineſſe: and this is the fault of thoſe, that ſo their bodies bee ſecure and at eaſe, haue no further care, but thinke all things well with them.

Puſillanimity what.

PVſillanimity, is a faintneſſe of hart, whereby we become ſlacke, euen in thinges which wee are ſuffi-

ſufficiẽtly able to performe. And this is the fault of ſuch as hide their Tallant, or ſhrinke backe from the way of vertue, becauſe they preſume it is to hard for them to followe, and ſo conſequently fall into diſtruſt of the helpe and aſſiſtance of God.

The cauſe of Puſillanimitie.

THE cauſe of Puſillanimity is feare, which is of two ſortes, one good, the other bad.

Good feare what.

To

TO ſtand more in awe of blame, reproch and diſhonor, thē of death or griefe.

Bad feare what.

BAD feare is a falſe opinion of euil, imagining it to bee greater then it is, and this is of two ſortes, firſt when the Soule thorough a cowardly diſpoſition becomes idle, dead, & voyde of euery good effect. Secondly, when the wicked through horror of paine & punniſhment, and not for loue of godlineſſe, are brideled and reſtrained from their villanies.

Irre-

Irresolution what.

IRresolution is a hanging of the mind between two opinions, now determining this, now that, yet in the ende attempteth nothing at all. And this is the fault of such, that vvoulde faine inioy the blessednesse prepared for true Christians, and yet are loath to forsake their carnal affections; like the young man in the Gospell, that came to our Sauiour with a desire to obtaine Heauen, but when he was bid to sell all he had, & giue it to the poor, he went away very sad and pensiue,

making no reply, whether he would at ſuch a rate purchaſe the Kingdom of heauen or no.

Deſperation what.

DEſperation is a kinde of ſloth, whereby the Soule waxeth fainte vnder the burthen of ſinne, or of any good worke, and thinketh there is no hope of pardon, or poſſibility to proſper, becauſe ſhe wanteth will to aske the one, or courage to attempt the other; as appeares by the example of *Caine*, *Iudas*, and ſuch like, who offended god more in diſpairing of his mer-

mercy, then in the committing of their offences: for the first step to Saluation is to decline from sin, and the second not to despaire of mercy.

Misprision of time what.

MIsprision of time, is a kind of sloth mixt with vnnecessary labor, whereby time is otherwise spent then it should, & therein although we seeme industrious, yet because our labour, both of minde and body, is either about trifles or vnlawfull actions, therefore such labor is accoũted

idlenes: And this is the fault of ſuch, as break their brain about the ſtudy of miſcheef and wicked inuentions, diſcourſe vppon vaine and filthy matters, ſeriouſly reade profane Books, practiſe vnlawfull games, gad vp and downe vppon no occaſion of buſineſſe, ſpend time in daliance, drinking, and eating, or make a continuall cuſtome of ſuch exerciſes, as are appointed onely for recreation.

Omiſſion what.

OMiſſion is a kinde of ſloath, whereby wee let ſlippe the knowledge

ledge of ſuch thinges as we ought to know, or the proſecution of ſuch thinges as we ought to doe, and this is the fault of thoſe that being commaunded to watch & pray, ouer-paſſe that duety by the meanes of being imployed about worldly vanities; or of ſuch as know that God is the gracious Giuer of all thoſe benefites which they inioy, and yet forget to giue him thankes for the ſame; or reſoluing vppon ſome good work to the aduancement of Gods glory, and the profite of the common-wealth, are carried away through the ſtream of

their own affections, and ſo leaue it vnfiniſhed.

THis ſinne toucheth all ſorts of people; as Magiſtrates when they omit the adminiſtration of Iuſtice: Miniſters, when they omit the preaching of the Word. Parents when they neglect their Children, eſpecially in matters touching theyr Soules health: children when they deſpiſe the diſcipline of their Parents, and ſo forth, through all degrees and callinges, where there is any neglect of duty.

Duty

Duty what.

DVety is the bond of the Soule, whereby wee cheerefully and willingly without force or conſtraint giue to euery one that which belongeth vnto him, as honour to whome honor, reuerence to whom reuerence, tribute to whom tribute, and ſuccour to whō ſuccour belongeth: it is of two kindes, duty towardes God, and duety towardes our Neighbour: Duety towards God, is loue teſtified by obedience: Duety towardes our Neighbour, is

loue teſtified by vpright dealing.

How to deteſt Sloth.

REmember that ſloath is a vice which impouerisheth both Soule and Body, the Soule of internall Graces, the Body of externall goodes, as appeareth by the wordes of the Goſpell: to him that hath, ſhall bee giuen, and to him that hath not ſhall be taken, euen that which he hath; and by the wiſedome of *Salomon*, the idle hand is filled with penury.

Remember likewiſe that

it is a vice, which captiuates and bringeth vs vnder the ſlauiſh tirany of our worldly enemies, the World, the Fleſh, and the Diuell: for whileſt through a careleſſe and negligent regard, vvee make ſlight account of their temptations, or valiantly perſeuer not in fight againſt them, wee loſe the honour and reward of victory, and euer after lye bound in the ſeruile Chaines of darknes.

Remember alſo it is a vice which is the root and nurſe of many other vices, as appeares by the example of *Dauid*, who no ſooner gaue himſelfe to reſt after his

painefull warres, but he fell into the ſinnes of Adultery and Murder.

Salomon ſo long as hee was buſie in building the Temple, and other houſes, continued zealous in the ſeruice of God; but waxing negligent, hee fell ſtraite to luſt after Women, & commit Idolatry.

Fourthly, remember that it is held a vice ſo deteſtable in Nature, as very brute beaſtes abhorre it: as vvee may gather by the induſtry of the Ant, Bee, and other ſmall & contemptible creatures.

Laſtly, let vs conſider that

that all other Creatures not hauing life, are ſo oppoſite to ſloath, as they continually keepe the firſt courſe wherein they were created without intermiſſion or ceaſing, vnleſſe it bee vpon ſome violent and accidentall cauſe, as we ſee by the reuolution of the Sun, Moone, and Starres, by the ebbing and flowing of the Sea, and by the iuſt returne of Summer and VVinter, Spring and Autumne; nay the very ſtones of the earth, though they bee ſenceleſſe and lye ſtill, yet haue they in them a kinde of working faculty which giues them groath,

groath and increase, if then these, much more ought men, indued with reason and vnderstanding, to decline from sloath, and imbrace the labour whereunto they are ordained; for Man is created not to take rest, but to trauell, and hee liueth most happily, who as little as may bee liueth to himselfe.

How to auoid Sloth.

COnsider that wee enter into this vvorld as it were to run a race, or fight a battell, if therefore we runne not so, as we may

may get the gole, we looſe the reward; or if wee fight not ſo, as we may preuaile, we loſe the reward and honour due to victory.

Conſider likewiſe, that we neither runne this race, nor fight this battell in priuate to our ſelues, but in the open ſight of him, that will one day call vs to a reckoning how we haue beſtowed euery houre and minute allotted vs for that purpoſe: pronouncing in the meane ſpace, a curſe vppon them that doe this worke negligently.

The beſt remedy therefore againſt ſloth and idle-

neſſe,

neſſe, is Deuotion, which is a ready and willing performance of the ſeruice of god, and of all other duties required of vs in the courſe of this life. Deuotion is of two ſorts, the one, belonging to the minde, which containes the exerciſe and labours of the mind, as Praier, Praiſe, thankſgiuing, and ſuch like: the other, to the body, which comprehendeth the workes of Charity, Abſtinence, Humility, and ſuch like corporal functions. To be incited the rather hereunto, let vs call to mind the examples of ſuch perſons as for the loue of vertue,

haue

haue refuled no pains, coſt, or induſtry. What monuments may we behold erected by the diligence of our fore-fathers? What large reuenues left to the releefe of the poore? What books and Volumes written for our Inſtruction? Which we had neuer beene happy by, if they had delighted more in ſloath then dilligence.

The Queen of *Saba*, trauelled from the furtheſt part of the South to *Iudea*, to heare the Wiſedom of *Soloman*: *Saint Paule* neglected no perrill nor perſecution in many countries, for the

the daily and hourely planting of the holy goſpell: euen heathen men are liuely patternes vnto vs for the auoyding of ſinne. *Plautus* by day writ his Comedies, and in the night ground in a Mil, that ſo he might haue wherwith to maintain him at his ſtudy.

Apelles for the deſire hee had to excell in the Arte of painting, would let no day paſſe, wherein he drewe not ſome line or other. If theſe men were ſo deſirous of worldly honour, and the tranſitory commodities of this life, howe much more painfull ought we to be for the

the obtaining of heauenly honour and the wealth and riches that ſhall neuer fade. To the which, God for his mercy bring vs all.

Amen.

FINIS.

THE *Genealogie of* VERTVE.

Very Significantly *ſetting downe the* Worthineſſe of *the ſame.*

LONDON
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1608.

To the Christian READER.

THere is no Mettall so pure but hath his drosse, and therefore (Gentle Reader) I will not excuse this Booke of faults: such as it is, I lay it open to thy viewe, wishing thee rather with the Bee to gather honey, then with the Spider poyson, not that the flowers of this Poore Garden include any such danger, but that the mind of the beholder (if not rightly tempered) may like the Spider turne that to poyson, which a better disposition digests for honey: I will hope the best, and so farewell.

Nihil tam probe, quod non vellicare malignitas.

THE Genealogie of VERTVE.

THE first thing that requires our cõsideration in this *Genealogie of Vertue*, is to knowe the parent or first Original, from whence this glorious Imp and Of-spring of happineſſe takes her being. For as in the deſcent and petigree of men, it is helde an honourable

honourable thing, to bee deriued from woorthy Parents: ſo, to make the excellency of Vertue more Noble and reſpectiue in mens eyes, is to ſhewe that ſhe is no meane borne perſonage, but ſprung from the mighty king of heauen and earth, euen God himſelfe. For proofe hereof, we haue both Nature and Scripture: Who hath euer ſeene Figs to ſpring of Thiſtles, or Grapes of Thornes? Good fruit is gathered from good Trees, no man ought to thinke that any perfection or excellent gifte, tending to the beauty and bleſſednesſe

nes of this life (such as vertue is) doth proceed or hath his beginning from any other then the Father of lights; which beeing so, let vs pay vnto her that tribute of Loue and Reuerence which we owe vnto her, let vs reuerence her for her nobility, and loue her for the infinite Treasure of goodnes that shee bringeth with her.

Comming thus like a royall Princesse, the second thing to bee considered is, where she makes her throne of rule and gouernement: not in any base corner of the world, but in the heart of

of him that is the ruler of the world; *Soloman* would not erect a throne vnto himselfe but of pure golde, no more will vertue, but of the heart of man; as shee is her selfe excellent, so will she haue her seat agreeable, for of all creatures man is most excellent.

The third thing to bee considered is, the quality of her gouernment: she is not tyrannous, bloudy, or cruell; but gentle, meeke, and gracious; making the place where she raigneth, and the parties ouer whom she raigneth, Peereleſſe. She brings with her peace of consci-

ence, and quiet of ſoule, arming her ſubiects with inuincible power againſt the force both of Domeſticall and Forren enemies: Domeſticall, which are the perturbations and wilde affections of the ſoule.

As, { *Ambition.* *Anger.* *Sloth.* *Pride.* *Couetouſnes.* }

and ſuch like. And forren.

As, { *Shame.* *Sickneſſe.* *Pouerty.* *Perſecution.* *Old-age.* *Impriſonment.* *Death.* }

The

The fourth thing to bee conſidered, is the continuance of her kingdome; it is not momentary but eternall, and to ſuch as imbrace her for their Soueraign, ſhe plats a wreath of immortality: earthly Princes may giue externall happineſſe, which for an age or ſo, may happily indure; but ſhe inveſteth her friendes and louers with that bleſſedneſſe, that neuer ſhall haue end. *Plato* was wont to ſay, that the difference of Vertue, compared with the pompe of the worlde, is ſo great, that if it were put in to one ſcale of the Ballance, & ver-

tue into the other, this would aſcend vp to heauen, & the other touch the center of the earth.

The fift thing to be conſidered, is her Lawes & ſtatutes, they are not (ſuch as *Dracos* were) writ in blood, but drawne with a ſoft and gentle hande, vſing rather perſwaſion then compulſion, faire entreaty, rather then foule inforcement.

The ſixte and laſt thing to be conſidred, is to whom ſhe preſcribes her Laws & Statutes, which is not to a creature dul and vncapable, but to an Eſſence diuine & apt to conceiue, which is the

the ſoule of man, created after the Image of himſelfe. And this is the kingdome ſhe labours to beautifie, and the Gardens ſhe faine wold plant with all manner of ſweete and odoriferous flowers. Nor doth ſhe ſtand in need as other princes do, for the helpe of Nature, or any coniugall ſociety of a ſecond perſon, to the propagation of her poſteritie; but is in her ſelfe (like a fountaine) fruitfull and full of increaſe. But before wee com to the particuler iſſues that flowe from this rich ſpring, it ſhall not be amiſſe to conſider how neceſſarie

it is for man to be made a ſubiect of vertue.

¶ *How neceſſary it is to bee made a ſubiect of Vertue.*

THe ſinne of diſobedience (committed in Paradice) hauing depriued all mankinde of that happines whereunto they were firſt created, as their bodies by that ocaſiō, were left a prey to manifolde miſeries and infirmities, ſo their ſoules (before in their affections vpright & without blemiſh) haue euer ſince vndergon ſo great a change and

and alteration, as in ſteade of quyet and ſetled contemplation, they are filled with many furious and turbulent perturbations: Loue turnes to Luſt; Anger, to Furie; Iuſtice, to ſeuerity; Wiſedome, to Curioſity; Deſire to Couetouſnes; Hope, to Preſumption; Liberality, to Prodigallity: all which being in their owne nature good, do euer ſince that firſt corruption lay holde vpon vs, tend to the worſer part and are become euill. So that leaſt man ſhoulde faint vnder this heauy burden of calamity, and fall headlong into deſtruction, GOD of

his infinite mercy hath ordained a meanes (if not altogether to cure) yet to redreſſe theſe imperfections, which is Vertue. For with Vertue and the inſtructions proceeding from her, wee learne to moderate our paſſions and affections, by keeping them, that they breake not out into exceſſe or defect, as when wee ſo bridle Loue, that it tend not vnto Luſt; Anger, that it turne not to Fury; Hope, that it Preſume not; and Liberality, that it play not the prodigall, and ſo of all other affections. For which cauſe it is very requiſite wee ſhould

ſubmit

ſubmit, to be vnder the rule and authority of ſo happie a guide and Schoole-Miſtris.

How to bee prepared to come to Vertue.

THere are two principall good thinges to be followed and purſued of men in this life, vnder which all other good things are contained: God, which is our ſoueraigne *Good*, and vertue which is the meanes to attaine vnto that *Good*. As the Romains did builde their Temple of honour in ſuch ſort, that no

man could haue acceſſe into it, but firſt he muſt come through the temple of vertue: euen ſo we may ſay of the Temple and pallace of heauen, there is no looking for entrance there, except we firſt paſſe thorough the gates of piety and Vertue heere.

This was the reaſon that moued *Ariſtotle* to ſay, that man was borne, *Ad intelligendum et agendum*. Man by creation had this propriety aſſigned him, to labour for knowledge, and not ſo onely, but beeing furniſhed therewith, to endeuour to ſet it forth by action & conuerſation

uerſation. For as to be ignorant is a thing contemptible, ſo is it far more odious to know much and practiſe little; to be rich in Science & poore in conſcience. The means therefore wherwith wee muſt bee furniſhed to come to vertue, is a willingnes and loue to the ſtudy of Philoſophy.

What Philoſophy is.

PHyloſophy, is a profeſſion and exerciſe of that wiſedome, which is the knowledge of Diuine and human things; which wee may diuide into two partes,

parts, Contemplatiue, and Morrall. Contemplatiue, which containeth the knoledge of God & his works, and Morrall, which teacheth vs how to liue well, and how to ſhewe our ſelues helpefull and officious to the world.

How to know God.

GOd doth reueale, and as it were make himſelfe viſible vnto vs after two manner of waies. Firſt, in the booke of his word, by the mouths of his holy prophets, Apoſtles, & patriarchs; and ſecondly, by the

the booke of nature, in the whole frame of heauen and earth, which we cannot behold, but wee muſt needes confeſſe, that neither heauē hath his motion, the ſunne and Moone their light, the earth, his fruitfulnes, nor the ſea his waters, but it comes to paſſe by the power, wiſedome, and prouidence of one ſupreme creator & preſeruer, which is God And as the contemplation of his creatures, is a forcible argument to beate into vs the knowledge of his deity; ſo the beholding of no one creature helpeth more to that end, then the conſideration of our owne nature.

How to know our ſelues.

Socrates the Prince of Philoſophers, greatly condemned the Studẽts of his age, in that they toyled ſo much about the knowledge of externall thinges, and neuer had any care to caſt an eie vnto that which was internall; meaning, that all their ſtudy & labour tended to the marking of the reuolution of the Heauens, and other natural cauſes vpon earth, but neuer were ſolicitous or troubled about their owne nature: but as his opinion was

was, ſo let ours be, that we cannot come to the knowledge of God (which is the ende of our creation, and beeing knowne to glorifie him) thē by the knowledge of our owne nature. Therefore to know our ſelues, & our owne nature, is to conſider that we are compounded of a body that is earthly, and a Soule that is heauenly; of a body that is palpable, to be felt and ſeene, and of a Soule that is inuiſible, & not ſubiect to externall ſence: of a body that is mortall, and muſt dye, and of a Soule that is immortal, that ſhall neuer dye: and that

that at firſt, we were created vpright both in Soule and body, but ſince through ſin wee are become deformed both in ſoule & body. And although wee might heere take occaſion to ſpeake of the excellency of the compoſition of the parts of the body, as a thing full of admiration, and many deepe ſecrets in Nature; yet becauſe the more principall part of Man, which is the Soule, is the onely obiect of the matter wee haue in hand, we will paſſe ouer the great knowledg that might bee had in viewing the corporall frame, and onely tye our

our diſcourſe to the ſpirituall Eſſence: which beeing the harder, and more difficult matter (by how much it is more excellent then the other) therefore once looked into (though but ſlightly) we ſhall the ſooner com to the knowledge of the whole.

What this knowledge of our ſelues doth worke in vs.

(* * *)

THE knowledge of our ſelues doth work in vs a two fold effect, a meanes to bee humbled, and a meanes to glory and reioyce.

reioyce. To be humbled, in reſpect of the ſence and feeling of our vanitie; and to glory, in reſpect of the mercy of GOD, by whoſe grace we recouer our ſelues from the danger of vanity: for our ſicke Soule beeing loſt to perdition, is reuiued and quickned againe by regeneration.

What the Soule is.

THE Soule cannot be knowne as it is, but by the Creator that made it, by reaſon that in vs there is no Nature more high or excellent to comprehend

prehend it: all the knowledge that we can haue of it proceeds from those effects which it dooth manifest in vs, and therefore wee cannot giue any absolute definition of it, But according to the effectes we may thus describe it. The Soule is a Spirite, which giueth life to the body, whereunto it is ioyned, & which is capable of the knowledge of God, to loue him as being meete to be vnited vnto him to eternall happinesse. In that it is a spirit, it confutes their opinions, that thought the Soule did proceede from the temperature and Harmony

mony of the partes of the Body, but in that it giueth life, it confutes their opinion, that thoght it was mortall, and that with the death of the body it likewiſe periſhed. But the Soule is as far from periſhing (being ſeparated from the body) as an expert Muſition, from looſing his skill, being bereft of his Inſtrument. Others ther are, that think, becauſe man liueth no longer then hee hath breath; or becauſe loſſe of bloud bringeth the loſſe of life; or becauſe in death they perceiue no difference betweene men and beaſtes; that therefore the ſoule

Soule is nothing elſe but bloud, or a puffe of winde. But theſe men haue no further in-ſight into the Soule, than is conceiued by theyr externall ſence. A mind refined & eleuated aboue the Earth, findes that the ſoule is the Image of God, who is a ſpirit and eternall, therfore the Soule of man muſt be a Spirit and eternall; for there is alwayes an agreement betweene the Image and the thing of which it is an Image.

How the Soule is celeſtiall.

The

THe Soule is celeſtiall, not in that ſence, as if it were a part of the ſubſtance & nature of God himſelfe, but it is ſaid to be celeſtiall in three reſpectes. Firſt, to ſhewe a difference betweene the Soule of men and the Soule of Beaſtes. Secondly, in regard of the agreement which it hath with the diuine nature thorough immortalitie. Thirdly, in reſpect it approcheth neerer to the Nature of God, then any other creature except Angels, and yet Angels are not of the Nature of GOD neither; for they

that if the Soule be infuſed and created of God, and comes not by propagation from our Parents, whence hath it then the pollution which we cal Originall ſin? It were horrible to ſay it were ſo created, knowing that all the workes of God are pure & holy; and from the body it cannot come, for the body infects not the Soule, but the ſoule the body, whoſe Inſtrument it is. Wee aunſwere, that as the ſoule is infuſed by God, in that reſpect it is cleane, and without ſpot, but ſo ſoone as it is entered vnder the line of the Children of *A-*

dam, it is presently made subiect to the curse vvhich God laid vppon *Adam* and his posterity, & so becomes guilty of Originall sin.

The difference betweene Soule and Spirit.

BEcause these words are oftentimes cõfounded, it shall not be amisse to know their difference. By the Soule wee may vnderstand man as hee is borne, hauing the vse of the Annimall, Naturall and Vitall powers: And by the Spirit, whatsoeuer grace & knowledge is giuen vnto man by God:

God: ſo that by ſoule vvee may vnderſtand man as he is, in the corruption of his nature; and by ſpirit, as he is regenerate and born anew. There is alſo another difference, which may giue ſom light in like manner, to diſcerne betweene theſe tvvo names, which is this; Soule is a word more generall thē Spirit, for it may bee attributed to other Creatures, as well as to man. As herbs, Plantes, and Trees, haue onely a vegetatiue Soule, Sea-ſpunges, Cockles, and ſuch like, haue onely a vegetatiue & ſenſatiue ſoule: brute Beaſts haue a vegeta-

tiue, ſenſatiue, and cogetatiue Soule; for they do not onely grow, increaſe, and haue ſence and feeling, but they likewiſe are indued with cogitation, knowledge and memory, how to preſerue their liues, guide and gouerne themſelues, according to natural inclination: but the Soule rationall and regenerate by the grace of adoption, and therfore called a Spirit, is onely proper to men, and inriched with immortality.

How the Soule is immortall.

That

THat the Soule is immortall, appeareth by ſome reaſons before alledged, as that it is the Image of God (who is immortall) and therefore hath ſome agreement with him in that reſpect: but for further aſſurance, wee haue Scripture and her own properties. In the Booke of *Gen.2.7*. It is ſaid, *God made man a liuing Soule, that is immortall.* In the Goſpell after Saint *Mathew*, Chriſt admoniſheth his Diſciples, that they ſhould not ſtand in feare of thoſe that kill the body (meaning bloudy tyrants) but could not kill the

Soule: whereby it is manifeſt, the Soule liueth after the Body. Likewiſe in the Goſpell after Saint *Luke*, 16 22. *The Begger dyed, and his Soule was carried into Abrahams boſome.* And in the 23. of the ſame Goſpell, the 43. verſe, our Sauior ſaide to the repentant Theefe, *This day thou ſhalt be with mee in Paradice* (meaning his ſoule, & not his body) which words he would not haue vttered if the ſoule hadde periſhed with the body, and not bin immortall. Many other places might be recited, but if theſe ſeem in-ſufficient ſo wil the reſt. Further, the ſoul ap-

appeares to bee immortall by her owne properties: firſt, in that it giueth life to the body, and is ſo far from corruption, that ſo long as it bides therein, it preſerues the body from corrupting. Secondly, in that it is in continuall motion, and neuer ceaſeth (whether vvee ſleepe or wake, walke or ſit ſtill) to apprehend, thinke, or ponder vpon ſomthing; in a moment it wanders through the heauens, compaſſeth the earth, and croſſeth the brodeſt ſeas. Thirdly, it may bee thought immortall, in reſpect of that property which it expreſſeth

in the mindes, euen of Atheiſtes and Heathen men, who notwithſtanding they not beleeue or deny the immortality of the Soule, yet the Diuinity of their Soules within them working to the contrary, make them balke their owne opinions, and by the Monumentes which they ſet vppe to continue theyr Name and remembrance, bewraies the Soule to be immortall, becauſe in that reſpect they plainely ſhew a feruent deſire to liue for euer.

Why ſome beleeue not the immortallity of the ſoule.

The

THe reasõ that moues them heereunto, in some, is the blockishnesse of nature; who obstinately refuse to beleeue any thing but what they may be able to comprehend by theyr outward sense. And again, some are so peruerse, as they wish not only theyr Soules were not immortal, but that there were no God nor any other life, to the end they might haue no Iudge, but that this life might ende with theyr delight, and the Soule vanish with the Body. But heere may rise an Obiection: If

the ſoule be immortal, why is it ſaid in Scripture; *Euery ſoule that ſinneth ſhall die the death?* And again, it appeareth by many places, that the ſoules of the wicked ſhal ſuffer eternall death. VVe may anſwer, that the ſoul is ſaid to dy (not that it is quite bereft of any being) but for that it is for euer baniſhed the ioyes of heauen, vvhich vnto the ſoule is accounted death, as the baniſhment of the ſoule from the body, is acounted the bodies death.

¶ *What makes the ſoule mortall, and in danger of ſuch a death.*

The

THE firſt thing that indangers the ſoul with mortality, is Originall ſinne, which ſinne by regeneration of holy Baptiſme beeing remooued, the next that indangers it, is the paſſions and affections of the Soule, which fall backe into their firſt corruption, by ſpurning againſt vnderſtanding and reaſon, the Soueraign faculties of the ſoule, which are ſpirituall and intelligible, ſtirring vs vp to Vertue, to piety and godlineſſe, and by yeelding obedience to the ſenſuall and inferior faculty of the ſoule, which

which is the will, who by reaſon it is neerer and more familiar with the corporall ſences then vnderſtanding, therefore rather conſenteth to the Lawes of the members, which are ful of ignorance, frowardneſſe, Miſery, Shame, Death, & condemnation; than to the workes of the Spirit, which are Loue, Ioy, Peace, long ſuffering, gentlenes, Faith, Meekenes, temperance, and ſuch like.

The difference betweene vnderſtanding, and the will and affections.

Firſt,

FIrſt, they differ according to the place and ſcituation which they haue in the body of man. Secondly, according to the time wherein they are employed. Thirdly, according to the dignity of their offices.

They differ according to their ſcituation, in that vnderſtanding hath his ſeat in the braine, and the will and affection in the heart. And this is the reaſon that wee ſee many men indued with great knowledge of diuers good and vertuous things, but haue no willingneſſe or affection

affection to followe after them, or to ſhewe them in their life and conuerſation, becauſe their heart & their braine, their will and their vnderſtanding agree not: Likewiſe wee ſee others to haue a will to doe well, yet becauſe they want vnderſtanding and knowledge to diſcerne what is iuſt, they fayle of the execution thereof.

Secondly, they differ according to the time wherein they are imployed; in that, vnderſtanding alwaies goes before, and the affections follow. For wee cannot hate or loue, vnleſſe we

firſt know the thing which is to be hated or loued.

Thirdly, they differ according to the dignity of their offices; in that, vnderſtãding ſits as a king to cõmand, and the will and affection, ſtand as ſubiects to obey. For as God hath giuen vs an vnderſtanding to know his lawe, ſo hee hath giuen vs a will to followe him and his law ſo far forth as our nature is capable therof.

When vnderſtanding, & the affections agree.

(* * *)

The

THe vnderſtanding & affections doe agree, when the will follows or forſakes, ſhunnes or receiues nothing, but what iudgement hath firſt determined to bee good or euill: and when Iudgement determineth nothing before it be aduiſed by reaſon: and when reaſon aduiſeth not before ſhee haue conferred thinges one with another, and thoroughly examined them. Which property ſhe takes from conſideration; and when conſideration hath nothing without requiring it of memory. And when

when memory will keepe nothing but what is committed vnto it by knowledge and vnderſtanding. Theſe rules obſerued, there is an vpright gouernement in the ſoule, which otherwiſe by the affections, comes to ruine and ſubuerſion.

What the affections are.

VVE may call the affections thoſe motions of the ſoule, whereby the heart is ſtirred vp to the following after good and eſchewing of euill; as loue, Hope,

Hope, Ioy, Sorrow, Indignation, Compaſſion, Iealouſie, Feare, and many ſuch, the number whereof is infinite, not in reſpect of their owne Nature, but in reſpect of vs that are not able to comprehend them. Theſe affections haue great agreement with the quality and temperature of the bodies wherein they are, and therefore as the Bodies wherein they are, do more or leſſe participate of Heat, Colde, Drouth, or Moyſture; ſo do the affections riſe or decline, according to the nature of the forſaid qualities. For which cauſe

cauſe, we ought to bee moderat in eating & drinking, for as we are either temperate or intemperate, ſo the affections of the ſoule will bee more moderate or immoderate, and the perturbations which they bring with them, will alſo bee greater or leſſe, more eaſie or vneaſie to bee prouoked or appeaſed.

Why affections are in the Soule.

AFfections are apointed of God to remain and haue reſidence in the ſoule for two cauſes. Firſt, to the intent they may be as pricks to waken & ſtir it

it vp from being aſleep and oppreſt with the heauineſſe of the body, leaſt peraduenture it ſhould bee negligent in the care of good thinges, and ſuch as are moſt expedient and profitable for it. And ſecondly, to the intent they might as bridles, ſtop the haſty courſe whereinto the ſoule is ſomtime caried, ſo that it were like to periſh, but for the hand of ſome other affection that reſtrains it: as we ſee in the deſire of wealth, or coueting of honor, wee may run into auarice or ambition, both which vnleſſe they bee moderated with iudgement & diſ-

diſcretion, prooue daungerous enemies to the tranquility both of ſoule & bodie. For euen as by the corruption and inequality of the humors, are ingendred thoſe diſeaſes that infect & annoy the body; euen ſo, by the Diſorder, Corruption, and vneuen proportion of the affections, do ſpring the maladies and diſeaſes that peruert and contaminate the ſoule. Which diſeaſes, are farre more daungerous and mortall then thoſe of the body, inſomuch as they are not ſo eaſily diſcerned, and therefore not ſo eaſilie nor ſo ſoon cured as the other

ther may be. What griefe is it lurking in the body, but will at ſometime or other, either by the countenance or ſome other accident diſcouer it ſelfe, that a remedy may be ſought for it: but the ſoule being inuiſible & not ſubiect to externall ſence, lies many times in many perſons dangerouſlie ſicke, hauing her glorious Effence ſpoyled and defaced by vice, and yet thoſe that are the owners of ſuch a ſoule, thinke themſelues the ſoundeſt men in the world.

This happeneth by the headſtrong wilfulnes of the affecti-

affections, who are oftentimes ſo fierce and vncontrolable as they ouerwhelm reaſon and vertue by which the ſoule receiues medicine and preſeruation: but then they are no more called affections, but paſſions or perturbations.

What paſsions or Perturbations are.

PAſſions or perturbations, are violent motions which (vnleſſe reſtrained) carry the ſoule headlong into many miſchiefes. The grounds that they proceed from are falſe opinions,

opinions, which perſwade vs otherwiſe of things then they are indeed. And theſe falſe opinions are alwayes accompanied with theſe 4. things.

Immoderate Deſire.
Vnbridled Ioy.
Immeaſurable Griefe.
Extreame Feare.

which do carry the ſoule hither and thither, and in the end ſo ſubdue the reaſonable power thereof, as they make it ſeruile & obedient vnto the ſenſuall appetite of the will, as we haue examples in Hiſtories, how ſome haue growne mad through Anger, ſome killed themſelues

ſelues for griefe, ſome with immoderate ioy, and other ſome languiſhed through a fond and impatient deſire. But all paſsions which are in the body are not of this Nature, there are ſome which are good and neceſſary, and doe properly belong vnto the body, euen from the firſt creatiõ, which are not to be reproued, nor can be taken away without the vtter ruine of humaine Nature: as the deſire of eating, drinking, & ſuch like: yet theſe are not ſo neceſſary neither, but that they likewiſe ſtand in neede of gouernement, or elſe they

quickely runne into ſuperfluity.

How affections become paſſions.

AS the earth when it ſwalloweth, in ſteade of ſupporting; the water when it drowns, inſteed of refreſhing; the Aire whē it ſtifles, in ſtead of comforting; and the fire when it burnes in ſtead of warming, are no longer accounted profitable but pernitious; euen ſo the affections, when they once turne from that good end and purpoſe, for which they were annexed

to

to mans Nature, they are no longer profitable, but hurtfull, nor any longer to be called affections, but perturbations. As for example, hope was giuen vs to seeke after God our souera gne *Good*, in whom alone iwee finde all delight, rest, and pleasure; but if this Hope presume too farre, it is no longer Hope but presumption. In like manner, feare, is giuen vnto vs, to stand in awe of Gods iudgements; but if this feare passe his appointed limits, it is no longer feare but despaire.

How to remedy paſsions.

THe laſt remedy againſt the paſſions of the ſoule, is to preuent and hinder them that they take not roote in vs, but ſo ſoone as they begin to ſtir, to bridle them by the Authority of Vertue and reaſon, which we ſhall the ſooner accompliſh, if wee perſwade our ſelues that the good and euill of this life, (which are the cauſes that our mindes are depriued of all content) are indeed neithergood nor euil, and conſequently that they ought not

not to breed paſſions within vs.

For to Iudge vprightly, What is Honor, Wealth, Riches, Beauty, and ſuch like, but good things in Opinion onely, and not in deed? & What is Pouerty, Sickeneſſe, Impriſonment, and ſuch like, but euill onely becauſe we imagine thē ſo to bee, and not that they are ſo in their own nature? It was neuer or very ſeldome ſeene, that paſsions did ariſe in vs for that which is the true good of the ſoul, but onely for that which fooles doe falſely call good, and Phyloſophers tearme

the goods of the body and Fortune. No man doeth ſo deſire Vertue, as that when he hath obtained it, hee reioyceth exceſſiuely therein, nor doth any man ſo feare the obtaining of her, as that the feare thereof driues the ſoule from her ſetled quietneſſe.

But ſince the hauing of her is the true happineſſe of the ſoule, freeing our minds from all perturbations, and enduing vs with a firme & ſtable poſſeſſion; againſt which, neither Fortune, Slander, Death, nor old age can preuaile; let vs (to re-returne at laſt to that from which

which we haue all his while digreſt) embrace her as the Soueraigne ruler of all our thoughtes, who together with the grace and ſpirite diuine, is onely ſufficient to giue the ſoule in this life peace and reſt, and in the life to come Immortall glorie.

What Vertue is.

VErtue (according to the opinions of Phyloſophers) is a diſpoſition and power of the reaſonable part of the Soule, which bringeth into order and decency the vnreaſon-

able part therof, by cauſing it to propound a conuenient end to it owne affections and paſsions, whereby the ſoule abideth in a comly and decent habite executing that which ought to be done, and declining from that which ought to bee ſhunned. And therefore it is ſaid, that hee which hath vertue is only happy, thogh he be plunged in a thouſand miſeries: and he that is accompanied with vice is only vnhappy, although hee haue the wealth of *Creſus*, the Empire of *Cyrus*, or the glory of *Alexander*.

The

The effectes of Vertue.

VErtue may bee ſaide to bee the hauen of the ſoul, the nurſe of piety, the mother of content, the root of bleſſednes, the ſhielde againſt aduerſity, the ſtaie in proſperity, the beauty of citties, the glory of Kingdomes.

The holy Patriarch *Abraham*, got himſelfe more honour by his vertue of obedience, in ſhewing himſelfe ready (at the commandement of God) to offer vp his onely ſonne *Iſaac*, then by the great victory which

lie obtained againſt diuers powerfull kings, in redeeming his Brother *Lot*, when he was taken priſoner, *Geneſis* 14. *Ioſeph* was more renowned for his continency in withſtanding the luſt of *Potiphars* wife, then by being made high Steward of King *Pharaos* houſe, *Geneſis* 39. If the power of vertue in theſe men bee ſo greatly to bee admired that knewe the Immortall GOD, and were guided and led foorth by his holy ſpirite; howe much more then may wee ſtand confounded at the example of others, that neyther knew god nor the true immor-

immortality of the ſoule,& yet preferre the regarde of vertue, before all other thinges in the worlde; yea, before life it ſelfe.

Achanarſis, led with the loue of vertue, left the kingdom of *Scithia* to his younger brother, and trauelled into *Grecia*, where he learned Philoſophy of *Solon*: *Anaxarchus* choſe rather to die, then to bee thought ſo inconſtant as to bewray the Counſell that was helde againſt the Tyraunt *Nero*. So that vertue at all times & in al perſons, is the moſt excellent and happy thing that may be.

Why

Why ſome men regard not vertue.

THere are three principal excuſes or pretenſes, wherewith ſome men wold fain colour their negligence, in not regarding the ſtudy or practiſe of Vertue. The firſt, is the difficulty therof; they ſay it is a hard and labourious matter to attain to the knoledge of it, vſing the ſame perſwaſion that the *Athenians* did in their Prouerbe: *Non licit cuius adire Corinthum.* It was not for euery one to arriue at *Corynth*; euen

uen ſo ſay they, it is not for euery one to be a ſtudent in Philoſophy; nor ſtandes it with the dexterity of euery ones wit, or the ability of his minde, to Traffick with ſo magnificent a Prince, as vertue is, therfore ſay they, it is better to content our ſelues in the courſe of meaner matters. How abſurd a ſtarting hole this is, appeareth in that, euen in thoſe weake matters which they preferre before the ſtudy of Vertue, for the moſt parte, they ſpend more time, and aduenture more danger to compaſſe their deſire, then they ſhould haue done in a-

ny

ny point of the diſcipline of Vertue, and yet when they haue what they wold haue, it is rather their deſtruction then their happineſſe, their diſturbance thē their quiet: as we ſee in the end of riches, how will the couetous man, labour and ſweat, ſpare and pinch himſelfe, to the intent hee may haue his bagges crammed, and his Coffers ſtuft? And yet when they are ſo, his feare is greater to loſe thē, then his care was before to get them; Nay oftentimes he is conſtrained to forego them, euen with the forefeiture of his life. Euen ſo in honour

honour, the ambitious man will refuſe no paines, thinke much of no extreamity, but bee ready to indure the heate of Summer, the cold of Winter, to Watch, attend, ride, and runne, in hope to reach at laſt the top of preferment: which whē he once hath got, & thinks to ſleepe ſecurely, ſome ſiniſter blaſt or other ſhakes his tottering ſtate, & hurles him ſuddenly downe into the pitte of all diſgrace and obloquy. But theſe are indifferent things, and in ſom ſort tollerable enough for Men to ſpend time about them, but in caſes altogether

altogether condemnable, is it not an vſuall or ordinary thing, to ſee and heare of menne that doe take more paines to treade the path that leads to Hell, than the godly do to find: the way, that guids to Heauen? we neede no farre fetcht examples for the proofe heereof; it is thought the *Guiſians* before they brought to paſſe the bloudy maſſacre at *Parris*, were eyght or nine whole yeare buſied and imployed in meetings, conſultations, and beating theyr braines about it. *Richard* the third, King of England was almoſt twenty yeares in

in plotting and complotting bloudy and ſecret murders, to make the way ſmooth for him, to come vnto the Diadem. *Herodes* thoughts were neuer quiet, after hee heard of the birth of Chriſt, till the houre of his death, how hee might deſtroy and ſhed his guiltleſſe bloude: in leſſe than halfe which time he might haue learned the groundes of true Chriſtianity, and haue ſaued his owne ſoule. The like we may conclude of all others that thinke the knowledge of Vertue tedious and hard to attaine (the end whereof is happineſſe and

and peace) whereas they are content to ſpend more time and ſweate, vnder the burthen of greater labour, to attaine to thoſe thinges whoſe end is miſery and deſtruction. The ſecond colour or pretence whereby men labour to cloke theyr ſlackneſſe in the ſtudy of Vertue, is Pouerty, we find (ſay they) by experience, that Vertue giues her Louers and Well-willers aboundance of knowledge, but very little wealth: plentifull braines, but very needy and penurious backes: admit it were ſo, yet let me aske this queſtion; whether

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is better the riches that ſhall neuer vaniſh, or the riches that daily are ſubiect to caſualty? whether more excellēt, the poſſeſſion whoſe fruite is eternall, then the poſſeſſion, whoſe profites are momentary and euer fading? I thinke there is no man ſo voide of reaſon, but vvill ſay the former: but notwithſtanding, it is manifeſt that ſuch Carpers and Detracters doe walke in a very palpable and groſſe errour. For why, Vertue is ſo farre from leauing her friendes deſtitute and contemptible, as ſhee is the cauſe continually, both of Wealth, Honour, and Promotion. Did

not *Iacob* prosper and grow rich in the seruice of his vncle *Laban*, because of his vertuous disposition? Was not *Alexander* sirnamed the great, rather for his vertues than his Victories? And what I pray brought *Hester* and *Mardocheus* in grace & fauour with King *Ahashueros* but their Vertues?

The third and last pretenced cauill against the study of Vertue, is the perils which it bringes men into, by reason it hazzards their liues, liberties, and welfares: for say they, to reproue mens behauiours whereunto they are natu-

rally

rally inclined, or to finde fault with their delights, or condemne their actions (as commonly the vertuous are ſtirred vp to doe) is but a meanes to make them incurre hatred, lie open to checkes and taunts, and be ſubiect to a perpetual vvarfare of an infinite number of ſuch like inconueniences. I anſwere, that through the mallice of the diuel & of the world, it is true indeed, that Vertue is many times liable to ſuch afflictions: but withall wee muſt remẽber, that as the meaſure of calamity which inſiſtes vpon vertue is great, ſo the meaſure

measure of patience which accompanies her, is likewise great; yea so great, that it maketh those things which seem soure and vnpleasant, to haue a most sweete and delectable tast: hence it is, that many vertuous menne haue suffered a thousand outrages with such constancy, that Tyrants haue been sooner weary in persecuting, then they in suffering: nay, they haue vndergone their Martyrdomes with such ioy, as in beholding of them, you would eyther haue thought they had bin senceleſſe, or that in seeing them, you did not see them.

Wit-

Witneſſe the example of *Ignatius*, a holy and religious man, who beeing condemned and throwne into a Caue, to bee deuoured of wilde Beaſtes, when he felt their teeth take holde in his fleſh, cryed cheerefully out, as if hee had felt no paine, grinde ſmall, & make ſweet Manchet for my GOD to feed vpon. To come neerer home. Biſhoppe *Cranmer*, Archbiſhop of *Canterbury*, (as wee read) was a man of that vertuous reſolution, that without ſhrinking, hee ſuffered his right hand to burne off, with the lingring flame of a Torch. And therfore

fore we ſee, as vertue is ſubiect to calamity, ſo is ſhee ſtrong to make ſcorne of a calamity.

What Vice is.

AS no man can loue Vertue, or any other good thing, before he know the goodneſſe thereof; no more can wee hate Vice, or any other euill, except wee firſt vnderſtand what it is. Therefore we do heere oppoſe theſe contraries together, to the intent, as thereby Vertue will appeare more excellent; ſo Vice may be knowne to be more

more loathſome, vile, and deteſtable. Vice is ſaid to be a iarring or inequality of manners, the true Eſſence of vnhappineſſe, the ſicknes of the Soule, proceeding from a Nautie diſpoſition of the wil and affections, to all corruption of pleaſures and vnbrideled deſires, ſo that in the end wee become moſt vnhappy, yea more wild and ſauage then brute beaſts themſelues.

The effects of vice.

BEſide, that Vice is the Mother of all diſorder, Rancor, Murther, con-

tention, Periury, Luſt, and ſuch like, it hath foure other principall and moſt dangerous effectes.

Firſt, it is the depriuation of Grace, it robbes a man of the fauour of GOD, and leaues him in the power of the Deuill: and what it is to be forſaken of God, appeares by the example of *Saule* that ſlue himſelfe, and *Iudas* that hanged himſelfe.

Secondly, ſhame in the World, for it leades men blindfolde (as the Prophet did the *Aramits* 2. *King*. 6. 20 till it hath brought them into the middeſt of al infamy, and then it opens their eies and

and lets them ſee theyr ignorance and folly.

The third is torment of conſcience, which is equall with Vice, both for byrth and age, and followes it no otherwiſe than the ſhadovv doth the body. For euen at the ſame inſtant that vvickedneſſe is committed, ſhe frameth in, and for her ſelfe her own puniſhment, which beginneth to afflict & torment her with the remorſe therof; and this is it, which the Diuines call the worme of conſcience, that neuer dyeth, but continually (like *Titus vultur*) tyreth vppon the heart of a Malefactor,

accompanying his miſerable life with ſhame, confuſion, frightes, and continuall diſquietneſſe, euen to his lateſt gaſpe: ſo that his whole life is nothing els but a figure of eternall death: as is made apparant vnto vs by the example of *Nero*, who when he had ſlain his owne Mother, could neuer ſleepe quietly in his bedde, but alwaies thought he ſaw her follow him & torment him with Fire-brands. We read another ſtrange example to the like effect in our Engliſh Chronicles, of king *Richard* the ſecond, who hauing put to death the Earle

Earle of *Arundel*, and other Noblemen, (rather for that they reprooued his Vices, and ſought to bridle his headſtrong youth, then for any capitall point of Treaſon) was ſo troubled afterward with remorſe of his bloudy fact, as that one night he ſtarted out of his bedde, and beeing in great Agony, and paſſion of ſoul, would not bee perſwaded but that the Earle of *Arundell* was reuiued, and ſought to perſecute him, till ſuch time as hee had opened his Graue, and ſaw that his dead body lay there ſtill without a head.

The fourth and laſt effect of Vice and wickednes is infection, for it is not only noyſome and pernitious to him in whom it remains, but it alſo vſeth him as a meanes to corrupt & ſpoile others: the proofe heereof we ſee daily, in that there is not any wicked perſon, but hee will labour to make others like himſelfe, which if hee cannot bring to paſſe, yet will hee thinke them to be ſuch, & ſeek to perſwade the VVorld that they are ſuch, or rather worſe then he himſelfe is.

Why

¶ *Why men are more prone to Vice, then Vertue.*

(* * *)

THere are fiue motiues that ſtirre vp men rather to conſent and follow after Vice then Vertue.

The firſt, is the curſednes of our Nature, which like the Earth, vnleſſe it be manured and tilled, will bring forth nothing but weeds & Brambles.

The ſecond, is the diſguiſe which Vice puts vpon her, blearing mens eyes with falſe & fained ſhewes,

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ſo that ſhe creeps into them and bewitcheth them, vnder the Title and Cogniſance of Vertue; as vvhen ſhee perſwades them, and ſets before their eyes the thinges of this Worlde as theyr true and onely Felicity.

The third is authority; ſom men wil be more audatious, and ready to cõmerce with Vice, for that they thinke theyr high birth or calling may be a priueledge for theyr lewde behauiour: but ſuch men forget, that to whome more is giuen, of him more ſhall be required, and that the greater ſhame

and

and ſcandall ſhall redound to ſuch a one, who beeing borne to commaund men of all eſtates and conditions, and like a Lampe to giue light vnto them; doth notwithſtanding ſuffer himſelfe to bee made ſeruile to ſuch vile and abiect things, as are ſenſuality, ignorance, Concupiſcence, and other like effectes wrought and brought forth by Vice.

The fourth is wealth, which oftentimes makes men dreadleſſe to run into vnlawfull practiſes, for that they knowe they can purchaſe impunity, and beare away the matter with theyr

money: but this proceedes from the corruption of the age wherein they liue, for if there were no Bribe-takers, there would bee no Bribe-giuers.

The fift and laſt, is cloſe conueiaunce: many thinke becauſe they can hide theyr vncleanneſſe from the eye of the world, and ſo eſcape the temporall puniſhment, that therefore they are ſafe, and neede not feare to wallow in their Vices: but I would wiſh them to conſider, that although their cloſſets and ſecret corners, are hid from the World, yet not onely thoſe places, but the

the very Reines and Center of their heartes lies open as Noon-day to the ſight of GOD, who will one day become a ſharpe Cenſurer of theyr ſecret filthineſſe.

Vertues firſt iſſue.

THe firſt iſſue that vertue makes, is twofold, Theological and Morall; Theologicall, ſpreads it ſelfe into three branches.

As, { *Faith.* *Hope.* *Charity.*

Morrall into foure.

As, { *Prudence.* *Temperance.* *Fortitude.* *Iuſtice.*

And

And from theſe as from ſo many liuely and euerflowing fountaines, do iſſue and proceed all kinde of duties required of vs either towards God, towards men, or toward our ſelues.

What Duty is.

DVty is the bonde or obligation of the ſoule, whereby wee are inioyned chearefully & willingly, without force or cõſtraint, to be to euery one that which wee ſhould bee, & that which we are borne to bee; Namely, that wee ſhould bee holy to GOD, righteous

righteous to the world, and ſober to our ſelues. The performance of which duty in theſe ſeuerall pointes, make our life perfect, and acceptable, but failing in any one of them, we faile in that for which we were created, & ſo conſequently ſhall neuer attaine to that end and Soueraigne good, for which theſe deuties were appointed: Namely, eternall happineſſe. Therefore it is a fond opinion of thoſe men, that thinke all is well with them, when they haue well prouided for themſelues: a further charge is laide vpon them, they muſt alſo bee carefull

carefull for others, and labour ſo farre foorth as in them lyes for the common good and profit of all men. For hee liues moſt orderly and moſt happily, who as little as may bee, liueth to himſelfe: and hee moſt diſorderly and moſt curſedly that liueth only to himſelfe, and hath regard of nothing but his owne profit.

The ſubiect of Theologicall Vertues.

THe ſubiect wherein Theologicall vertues abide, are the faithfull hearts of Chriſtians onely, for

for no man can bee ſaide to haue Faith or Hope in that ſence as the holy ghoſt preſcribes, but ſuch as are ingrafted in the promiſes of God, through Chriſt. The Pagan Phyloſophers had ſome ſlight knowledge of Charity and the vſe therof, in that they had a care to preſerue humaine ſociety; but to ſay they had either Faith or Charity after that maner as is required at our hands, were moſt abſurde, conſidering they neuer ſo much as dreamed of any Meſſias or reſurrection of the body.

How Pagans may haue Faith.

FAith is diuerſly taken, firſt in the Hæbrewe tongue it is put for verity and truth.

Secondly, in the greeke wherein the Apoſtles and Euangeliſts Writ, for perſwaſion.

Thirdly, amongeſt the Latines, it ſignifies a conſtancy which men obſerue in their words & promiſes, of which wee will ſpeake heereafter.

Fourthly, according as it is

is effectuall to ſaluation, the holy ſcriptures call it the ground of things which are hoped for, & the euidence of thinges which are not ſeene, *Hæbrewes* 11. 1. that is, *Faith is an aſſured confidence of the accompliſhment of Gods promiſes, made vnto vs in Chriſt Ieſus*. As it is thus taken, it hath no reſidence in the breaſts of Pagans, but as it is vnderſtood the other three manner of waies, it may bee as well in them as in vs.

Two ſortes of Chriſtian Faith.

There

THere is first a iustifying Faith effectual, & acompanied by *Good Workes*, not that *good works* are the merites or any cause of our Saluation; but that they do necessarily followe faith as the fruites and declaration thereof: for if wee should attribute any part of our saluatiõ to our own merites, then were not our redemption of the free grace of God, but of desert; as is in the Epistle to the *Romans* and the fourth Chapter. *To him that worketh, the wages is not counted by fauour but by debt.*

Againe, *Gen.* 3, 10. *The workes*

workes of the Law are vnder the curſe, but hee that beleeueth in the ſonne, hath euerlaſting life. Io. 3, 36. *Therefore faith onely iuſtifieth though this Faith bee neceſſarily accompanied with good workes.*

Secondly, there is another kinde of Faith, which onely conſiſteth in worde, without any deſire to expreſſe the ſame in action, as there be many that wil ſay, they beleeue in God, and they beleeue his word, and they tremble at his Iudgements; but to be mercifull vnto their brethren, to releeue the poore, or helpe the fatherleſſe

fatherleſſe or Widdowe, that they either care not for or thinke to bee no part of their duty: but this a deade faith, an vnprofitable faith, and ſuch a faith as the diuel himſelfe hath, *Iames* 2, 17. 19.

How Faith is in vs.

FAith is in vs, neyther by nature; for by Nature wee are the ſonnes of wrath and deſtruction: nor by rewarde, for then might *Symon* the ſorcerer haue purchaſed it with money. Acts, 8, 20. *Nor by our owne induſtry, for though Paule*

Paule plant and Apollo water it is God that giueth the encreaſe. 1, *Corinth.* 3,6. *But by the ſpirit and free gifte of God, and by the means which he ordaineth for vs to receiue the ſame gift, which is by the hearing of his word, preached and taught vnto vs.*

The oppoſite to Faith.

THat which ſtandes againſt Faith, is Infidelity and Atheiſme, which is of 4. ſorts. The firſt is of thoſe men that thinke there is no God at all, but that the world is gouerned by the courſe of Nature, had

had neuer beginning, nor neuer ſhall haue end.

The ſecond is of thoſe, that although they can bee perſwaded there is a God, yet they will not beleeue that he hath any reſpect to the actions and courſe of mens liues.

The third is, of ſuch as beleeue after a ſort there is a God, and that by his prouidence all thinges are gouerned; but wil not be perſwaded there is any iudgement or reſurrection of the body after this life.

The fourth and laſt is of thoſe, that beleeue there is a God, the creatour, guider and

and gouernor of all things, that weighes mens actions, and ſhall ſitte in iudgement vppon them at the generall day of reſurrection, but yet in their manner of conuerſation, through their ſinnes and wickednes, they ſeeme to deny all this: and ſuch kinde of Atheiſtes may the beſt Chriſtians be: *for there is none that doth good, no not one.*

What

What Hope is.

HOpe is an affection of the ſoule, ſo imprinted in our heartes, that we do not only certainly expect the fruition of thoſe good things, promiſed vnto vs in the ſcriptures, but we alſo patiently abide any extreamity of this Life with a ſetled conſtancy and peaceable tranquility of the minde, becauſe at length wee know wee ſhall inioy them.

Two

Two kinds of Hope.

THe firſt is, that which is grounded vpon the promiſes of GOD, which is alwayes certain & infallible, becauſe he that is the end of ſuch a hope, is trueth it ſelfe and neuer changeable.

The ſecond is a vaine, doubtfull, and deceitefull Hope reſting vpon earthly and tranſitory thinges, and becauſe they are alwayes fleeting and euer changing, ſo is the hope that depends vppon them: as wee ſee by experience in the affaires &

enterpriſes of this worlde, ſometime we hope for one thing, and the cleane contrary happeneth vnto vs. A learned *Athenian* was wont ſay, that there are two thinges very hurtfull vnto men, *Hope* and *Loue*, the one lead them on to ſeeke out meanes to execute their thoughtes, and the other perſwaded them of good ſucceſſe. But as the one proued oftentimes a falſe guid, ſo the other deceiued them with theyr promiſed reward.

The fruites of Hope.

Hope

HOpe is commended in this, that it ſtealeth away our labours, cauſeth feare of perrill to ceaſe, giues vs comfort in aduerſity, beeing in ill caſe promiſeth vs beter fortune, abideth with thē that haue no others goods, and (like a ſoueraigne Medicine, or precious balme hourely applyed) preſerues mans weak and craſie life.

Alexander the great, whē hee was to make warres againſt the *Perſians*, inquired of his friendes that were to follow him, how they were prouided: & finding them

bare and needy, gaue vnto ſome great offices; to ſome landes and poſſeſſions; to ſome Iewels and great ſums of mony; and to ſome the preſidentſhip of rich towns and Cities. And when he was asked of *Perdicas*, one of his Counſellors, what he reſerued for himſelfe: hee anſwered, Hope; ſo great a power and force did this conqueror attribute therevnto, that if he had nothing elſe in the Worlde, yet by hope he had all things.

The Titles of Hope.

Hope

HOpe is ſaide to bee a guide to direct vs, a prop to ſtrengthen and vpholde vs, and a ſpur to pricke vs forwarde with boldneſſe in al our actions; prouided that it bee alwaies fixed vpon right and equity.

The difference betweene Faith and Hope.

(.˙.)

BY faith we beleeue the certainty of things, but by hope we already inioy them. By faith we are wel perſwaded, but by hope

we are well rewarded. Faith is euer permanent, but hope no sooner hath got the thing it hoped for, but straight way it dies and comes vnto an end: as for example, wee shall still beleeue that Christ is our Sauiour, althogh we be wrapt into heauen & there raigne with him, but we no longer hope for that blessednes, because we then enioy it.

The Opposite to hope.

THe opposite to Hope is Despaire, which is a certaine Pusilanimity or faintnes of the heart, vtterly

vtterly drooping and diſtruſting the ſucceſſe of thinges, and therefore wiſheth rather to lie ſtill and Languiſh, then to riſe vppe and proſper.

What Charity is.

CHarity is an affection of the Heart, which bindes vs to loue God, becauſe he hath loued vs, and to do vnto men, as we would be done vnto our ſelues. Of al Vertue it is the moſt excellent. For loue is

the fulfilling of the Lawe. And as the Apoſtle ſayeth; *Though I ſpeake with the tongue of Men and Angels, and haue not Loue, I am but as a ſounding braſſe, or a tinckling Cimball,* 1 *Corinth.* 13, 1.

How wee may be Charitable.

WE may be Charitable four maner of waies.

Firſt, in pardoning our neighbours their offences.

Secondly, in diſtributing to their wants.

Thirdly, in defending their wrongs. And

And fourthly, in admoniſhing them of their errors and ignorances.

In whom Charity is.

CHarity remaines not in ſuch, as are Enuious, Proud, Ambitious, or churliſh: but in ſuch as are Meeke, Gentle, Patient and long ſuffering: and theſe and ſuch like are the fruites and effectes of Charity. We read of a Phyloſopher, called *Heraclitus*, who althogh he were a heathen & knew not the true God, yet hee had ſo great an inſtinct of Chriſtian Charitie

in him, as it is ſaide of him, that all his whole life he did nothing but weep & poure forth flouds of teares, in cõpaſſion of mens follies and miſeries. The life of our ſauiour Chriſt (as writ the holy fathers) conſiſted of two things, in paſſion and compaſſion; eyther in ſuffering for vs, or in ſuffering with vs.

The oppoſite to Charity.

THat which ſtandes againſt the effect and power of Charity, is obduracy or hardneſſe of heart, which is a kind of vicious

cious quality, that ſhuts vp our eies from relenting, our hands from giuing, and our mindes from pittying: but our Sauiours counſell is otherwiſe; giue to him that asketh, and from him that would borrowe, turne not away thy face.

A ſecond yſſue of Vertue.

TO the aforeſaide vertues there are belonging or depending other vertues alſo.

- *Religion.*
- *Deuotion.*
- *Contemplation.*
- *Zeale.*

Indig-

Indignation.
Prayer.
Repentance.

and such like.

What Religion is.

TO describe religion, according to the properties thereof.

First, we may call it Religion of Relection; because whereby our sinnes we had lost Gods fauour, by Religion wee were chosen and brought into grace againe: Secondly, we may cal it religion of relection, that is of reading ouer: because he that

that will bee religious muſt often reade and ſtudy ouer the ſcriptures.

Thirdly, wee may call it Religion, of Reliction; that is, of leauing off our wickednes & our own wayes, and cleauing to GOD and his wayes.

Laſtly, wee may call it Religion, of Religation, that is, becauſe it bindeth vs againe vnto God, from whō we were ſeparated: ſo that of theſe perticulers, we may conclude this generall, that religion is the vertue wherin conſiſteth the Seruice of God, and the Saluation of our Soules.

What

What Deuotion is.

DEuotion is a vvord deriued from the Latine *Deuoueo*, which ſignifieth to vow or addict ones ſelfe to ſome thing which wee knowe to bee good, and therfore the hart of man, after it once hath had a taſt of Religion, and the ſweetneſſe thereof deuotes it ſelfe wholy to the act and exerciſe of godlineſſe, which is the fruite of Religion; ſo that Deuotion may bee called a Heauenly diſpoſition of the will, enclining to all ſuch thinges with

with great affection & earneſtnes, as appertaineth to the Seruice of Almighty God.

¶ *The Properties of Deuotion.*

DEuotion according to the excellēt effects that proceed from it, may bee compared vnto 3. things.

Firſt, to a blaſt of freſh Aire, becauſe as the wholeſome Ayre refreſheth mans body, ſo the Spirite of God by Deuotion, refreſheth & comforteth our Soules.

Secondly, it may be compared

pared to a precious oyntment: For as a precious ous Balme or oyntment, ſupplyeth and mollifieth the ioyntes of mans body, making them nimble for performance of anie action, euen ſo Deuotion viuifieth & quickneth the powers of the Soule, enduing them with that quickneſſe & agillity, as that they may eaſily tread downe and run ouer the difficulties and drowzineſſe of the fleſh, to follow vertue, & the works of the Spirit.

Thirdly, it may be compared to an odoriferous perfume; For like as a perfume,

fume, killeth the Stenches or ill Sauours in a Houſe or lodging, ſo as they cannot bee perceiued; euen ſo Deuotion, ſo long as it abides in the heart, ſpreadeth abroad ſuch ſweete and odoriferous fumigations, as that the noyſome and ſtinking appetite of our euil deſires, cannot bee ſo much as perceiued or felt.

What Contemplation is.

AFter that by continuall cuſtome, Deuotion becomes a habit, it brings foorth another excellent Vertue called Contem-

templation ; which is a reſt of the Soule and Spirite in the conſideration and beholding of all Gods fauors and mercies : ſo that night and day it meditateth theron, as a thing wherein conſiſteth all delight and true happineſſe, and from this proceedeth alſo thankeſgiuing, zeale, and Indignation.

What Zeale is.

AS vpon the conſideration of Gods fauours and our own vnworthineſſe, we are mooued to giue him thankes : ſo from the

the ſame head, ſpringeth another Duety, which is a care ioyned with a kinde of diſdaine or iuſt diſpleaſure, if at any time wee ſhall chance to ſee him diſhonored or vnreuerently vſed by his Creatures; becauſe vve intirely loue him, and hold him deare vnto vs: and this affection or good motion of the Soule is called Zeale: prouided alwaies, that it proceede not of ignorance. This made the good Seruants of God (that were otherwiſe very meeke, Gentle, and Patient, in any indignities offered to themſelues) to becom impatient and

and full of Anger, shewing inuincible courage, and implacable minds, till they had reuenged the iniuries done vnto their God. As appeareth by the example of *Moses*, who descending from the Mount, and finding the people of Israell worshipping a Calfe, threwe the two Tables of Stone wherein the Lawe was written, and brake them all into pieces, and yet being not so satisfied, ground the Image into pouder, made them drinke it, and then commanded the *Leuites* to gird them with theyr Swordes, and to goe thorough the

the hoaſt, and ſlay euery man his Brother, and euery man his Companion, and euery man his Neighbour, inſomuch as there fell that day of the people, aboue three thouſand. *Exod.* 32.

What Indignation is.

INndignation, is a greefe wrought in our mindes, when wee ſee ſome good befall an vnworthy perſon, and he that is worthy, to be depriued thereof: As when we ſee the honor that is due vnto God, attributed vnto Men, Idols, or any other thing: or in humaine affaires; when we ſee men of

no deſert aduaunced to worſhip and dignity, and the vertuous kept backe, left deſtitute and deſpiſed. This vertue of Indignation hath ſome reſemblance with the former of Zeale, but that Zeale takes his beginning from ſome euill that befals a woorthy perſon, and Indignation ariſeth from ſome good which befals an vnworthy perſon. Beſide, Indignation is not altogether ſo forceable as Zeale, nor dooth ſo ſoone breake foorth into redreſſe or eaſe of it owne wronges, but rathereth ſmothereth diſcontent, and flyeth to pray-

prayer, rather then to violent purſuite.

What Praier is.

PRaier, is a talk or conference with God, eyther in minde ſubmiſſiuely, or in Word more openly; whereby wee lift vppe our harts, our eyes and handes, vnto him for his helpe and mercy, eyther for our ſelues or others, in the time of calamity, want, or affliction.

Why our Praiers many times are not heard.

There

THere are ſixe reaſons why wee pray many times, and are not heard: Firſt becauſe we are not in Charity, when vvee pray.

Secondly, becauſe vvee pray not with a full Hope and aſſured Faith to obtain that which we pray for, but are wauering or doubtfull of Gods mercy and louing kindneſſe toward vs. *Iam.* 1.

Thirdly, becauſe we doe not pray in the name of Ieſus Chriſt, without whoſe interceſſion nothing is acceptable in Gods ſight, and through whom the Father will

will giue vs whatſoeuer we aske *Iohn*, 16.

Fourthly, becauſe vvee pray more to ſatisfie our owne Luſtes, then to glorifie God: more for temporal thinges, then ſpirituall thinges.

Fiftly, becauſe wee vſe much babling, as though GOD did not know what we ſtand in need of, except we ſet foorth our defectes, with an Elaborat and Rhetoricall kinde of Oration: and becauſe wee pray not continually, but vſe our inuocations by ſtarts.

Sixtly, becauſe wee are not ſo feruent as we ſhould

be, nor ſo attentiue to the matter wee haue in hand; but ſuffer our thoughtes to wander hither and thither, whileſt our tongues ſpeake vnto God.

The efficacy of Prayer.

FIrſt, it is as ſwifte as thought, becauſe it is no ſooner conceiued in minde, but it is as ſoone receiued of God.

Secondly, it is as piercing as the ſharpeſt ſteele, for that it is no ſooner vttered in the feruency of ſpirit, but it ſtraight way makes paſſage through the Clouds & fir-

firmament, euen to the preſence of God.

Thirdly, it is the greateſt and chiefeſt point of Charity that may be vſed, for that at one inſtant by Prayer, wee may ſhewe our ſelues helpful to many thouſands, yea to the whole Worlde, whereas by our bounty we can bee benificiall but vnto few. Fourthly, it is more victorious then the mightieſt hoaſt of men, or the greateſt conquerer of the world; in that (with reuerence bee it ſpoken) it doth as it were ouercome god himſelf, who ouercommeth all thinges, and at whoſe becke heauen

and earth ſhake: as appeareth by the example of *Moyſes. Exod.* 32. 10. 14. Likewiſe in *Eliah*, we may reade the great force and efficacy of Prayer, who prayed that it might not Raine, and it rained not for three yeares & ſix months. And againe, *When he prayed, the heauens poured foorth their ſhewers.* 1, *King*, 17, 1. and Chapter 18, 45.

At the Prayer of Ioſhua *the Sunne and Moone ſtoode ſtill: and at the Prayer of Hezechias, the ſhadow of the Diall went backe ten degrees.* 2, *King*, 20, 10.

What

What repentance is.

AS by Faith we are ſtirred vp to belieue gods word, to depend vpon his promiſes, acknowledge his graces, and to bee zealous in his ſeruice: euen ſo, when by ſinne or the frailtie of our Nature, wee fal from any of theſe duties, to woorke our reconciliation, we muſt lay hold vpon true repentance; which is a conuerſion or turning againe vnto God. In which conuerſion we depart from euill, beleeue the promiſe of forgiueneſſe of ſinnes, and

ſtudy to lead a new life, according to the Lawes of God: whereupon there followes theſe three good effects.

The firſt, is a cleanſing or deliuerance from ſinne, by the bloud of Ieſus Chriſt. 1, Iohn 17.

The ſecond, is the imputation of the righteouſneſſe of Chriſt, when as his obedience, truth, and innocency, *By Faith is made ours.* Rom. 5.

The third, is the acceptance into euerlaſting life, *for whom the Lord iuſtifieth, them alſo he glorifieth.* Romans 8.

But

But as true repentance is neuer without Faith; ſo is it likewiſe at all times accõpanied with *Good workes.*

What Good workes wee ought to doe.

INſomuch as the Lord pronounceth hee is worſhipped in vaine with the Commandements of men; therefore wee muſt practiſe and do ſuch *Good workes*, as are preſcribed vnto vs in the word of God. *Ezec.* 20. *Becauſe many thinges may ſeeme good in our eyes, that are abhominable in the ſight of God.*

How Good workes are to be done.

AFter that a godly and religious man hath found out what works are to be done, foorthwith he addreſſeth himſelf to vnderſtand in what ſort they are to be done: for reſolution of which queſtion, that one place in the Epiſtle to the *Hæbrewes*, 11, 6. may be ſufficient, where it is ſaide, *That without Faith it is impoſſible to pleaſe God.* So that the diſtrubution of our *good workes*, muſt alwaies bee accompanied with Faith in Chriſt

Christ Iesus. For neyther Loue, nor Obedience, can be acceptable, except mercy and reconciliation for the Meditators sake be first apprehended : By this are excluded the *Good workes* of the wicked and vnbeleeuers, in that howsoeuer they seeme beautifull and benificiall to the World, yet God hath no regard of their deedes : insomuch as they are not presented vnto him in the obedience and perfection of Christes merits. As in the example of *Scipio*, & *Dauid:* they both fought for their Countrey; *Scipio* fought, and *Dauid*

alſo fought, and yet theyr warfare was not to bee accounted of alike: For the warfare of *Scipio* did not pleaſe GOD, becauſe hee was not regenerate, but the warres and labour of *Dauid* did pleaſe God, becauſe hee was accepted by Faith.

¶ *The cauſes of good Workes.*

THE cauſes that ſtirre vp mens mindes, and pricke them forward to worke well, may be ſaid to be three.

The firſt, is the neceſſity of Gods Commandement,

Keepe

Keepe my Statutes (ſaith he) *and walke therein. Leuit.* 18. 4. Which neceſſity of *Good workes* or walking in Gods commandement, ſtretcheth it ſelfe into 4. other braunches, that is to ſay, neceſſity of debt: we muſt doe good deeds, becauſe they are a debt which God requireth at our hands. *Romans*, 8.

The ſecond is neceſſity of Faith: *He that prouideth not for his owne, and namely for them of his houſhold, denieth the Faith, and is worſe then an Infidell.* 1, *Titus*, 5, 8.

The third is, the neceſſity of auoyding punniſh-

ment

ment, for vnleſſe wee decline from iniquity & performe the duty of good Chriſtians, the Lorde will plague and punniſh vs : *He that knowes his maiſters will, and prepares not himſelfe to do thereafter, ſhall be beaten with many ſtripes.* *Mat.* 12. 47.

The fourth is, the neceſſity of conuerſion ; becauſe the Lord hath ſaide, *I deſire not the death of the wicked but that hee turne from his way and liue,* *Ezech.* 33, 11. *Therefore by neceſsity we are bound to flie from ſinne & do good, or elſe we ſhal neuer be conuerted to the Lorde, nor the Lord to vs.*

The ſecond cauſe of Good Workes.

THE ſecond cauſe that may ſtirre vs vppe to *Good works*, is the dignity which we receiue therby; beeing regenerate by Faith, and faith working in vs to Godlineſſe, and all manner of Chriſtian-like exerciſes, *We are made holy, as our heauenly Father is holy*, 1. *Pet.* 1, 16. Our bodies become the Temples of the Holy Ghoſt, and of God himſelfe to dwell in vs: and what Honour, Ioy, & comfort that is, may be imagined

gined by the Honour and Ioy that a priuate Subiect receiueth, when his Prince & Soueraigne doth vouchsafe to come and lodge with him in his house. Therefore they that pollute this Temple with the filthines of Sathan, so that the Holyghost is either not admitted, or being admitted, is churlishly cast out of his dwelling againe, let them immagine what an act of cruelty they commit.

The third cause of Good Workes.

The

THe thirde cauſe that may moue vs to obedience towards God, in the performance of our duties both toward him & the world, is the reward & recompence which he hath promiſed ſhall ſucceede and redounde vnto vs by our good Workes; not for their owne worthineſſe but for the promiſe of his grace, which promiſe doth aſſure vs, not onely of all good in this life preſent, but alſo in the life to come. 1, *Tim:* 4. So that if neither the neceſſity nor dignity of Good Workes may induce vs to im-

imbrace them, yet for the profit and commodity that comes by them, let vs not neglect them. The ſouldior regards not wounds ſo hee may be conqueror: nor the Merchant the perils of the Sea, ſo he may grow wealthy, let it not be ſaide, that they haue greater zeale and fortitude in ſeeking after ſhadowes, then the children of God in purchaſing the ſubſtance.

The ſecond branch of vertues firſt yſſue.

THe ſecond branch of Vertues firſt iſſue, are theſe four moſt beautifull

tifull and Gracious offſprings;

As, *Prudence.*
Temperance.
Fortitude.
Iuſtice.

Which are called Cardinall Vertues, for that all other Morrall vertues(as vpon hindges) doe hang and depend vppon theſe. Theſe are the guides of the ſoule, whereby all ciuill duties, either of man towarde man, or of man towards himſelf, & conſequently of both to the glory of God, are directed in the way of truth and equity.

The

The ſubiect of Cardinall vertues.

THe ſubiects wherein theſe Cardinall Vertues do remaine, are the reformed and docible mindes, not onely of Chriſtians, but alſo of Pagans: nay oftentimes the efficacy and ſtrength of theſe Vertues, do more clearly ſhine and appear in Pagans than in Chriſtians. What Chriſtian is ſo abſolute that may not learne Precepts of Wiſedome, out of the bookes of *Ariſtotle*, *Plato*, and

and diuers other Heatnen Phyloſophers? And ſo conſequently of all the reſt of the Vertues.

What Prudence is.

PRudence is the light of vnderſtanding, whereby wee know God and affect his workes, to which knowledge is ioyned a diſcretion, to bee able to diſcerne good from bad profitable from that which is hurtfull, to the end we may ſhun the one and practiſe the other: it is to the mind as ſight (of all other corporall ſence) is to the bodie; for

tor as the ſight is moſt piercing, cleare and apprehenſiue, ſo is prudence, by whoſe determinate & deep iudgement, all other vertues are gouerned in their good and commendable operations.

Why God gaue Prudence vnto Man.

CONſidering that mens thoughtes are wauering and their inuentions vnſtable: and conſidering that the wilde affections of mans Nature, doth rather oppreſſe then comfort, ſeduce then conduct the

the ſoule, to that end for which ſhe is created, namely, to the knowledge of god and his creatures: therefore hath the Almighty (of his free grace and mercy) to lighten this darkeneſſe, and remoue this danger, let fall a ſparke of his eternall light (which is wiſedom) whereby men ſee to gouerne their actiõs, to the glory of God, their owne good, and the profit of humaine ſociety.

How this wiſedome appeares.

TO bee knowne to haue wiſedome will appeare two manner of wayes; firſt inward-

inwardly by the dexterity of the mind, and decent cariage of the body, whereby ſuch as are ſo diſpoſed, are ſaid to bee men of a good preſence, or men of a faire behauiour.

Secondly, it wil appeare outwardly in things belonging to our ſelues, as ſobriety of dyet, or in things belonging to others, as in comely entertainment, well gouerning of our houſe & family, and ſuch like.

The difference betweene Wit and wiſedom.

(..)

As

AS a tuneable Inſtrument, in the hande of an vnskilful Muſition, ſo is wit to many men, in it ſelfe very ripe & pregnant; but becauſe they know not howe to vſe it, therefore it ſtands them in little ſteade: ſo that wee may define wit to be a faculty of the mind, whereby men vnderſtande and know much good, but oftentimes they neglect to follow it; but wiſedome we may tearme to be that correſpondency of the powers of the ſoule, when will and vnderſtanding, knowledge and practiſe goe together.

Why

Why wiſedome is ſaide to bee the light of the mind.

(.˙.)

WIſedome is ſaide to be the light of the mind, becauſe as the body hath two Inſtruments to direct it, which are the two eyes, euen ſo Prudence to giue both minde and body better direction, is likewiſe ſaide to haue three eyes.

The firſt is, the eye of memory, with which ſhee beholdeth time paſt.

The ſecond, is the eye of vnderſtanding, with which

which ſhee beholdeth time preſent: And the third, the eye of prouidẽce, by which ſhe takes a view of thinges to come.

Two ſorts of Prudence.

THe firſt kinde of Prudence, may be ſaid to bee that ripeneſſe of knowledge and experience which men haue in wordly matters, and ſo *Machevile* may bee ſaide to bee a wiſe man, but ſuch Wiſedom is accounted fooliſhneſſe before God. 1 *Cor.* 3, 19. And in the end intangles the owners in their owne craf-

tines, as apeares by the deſperate end of *Achitophell*, 2, *Sam.* 17. 23.

The ſecond kind of Prudence, is that knowledge, which is had in deuine matters, touching the vnderſtanding of Gods word, & the myſtery of our ſaluatiõ, which is called true Wiſedome; and though the drift heereof, eſpecially tend vnto that end, yet is it not without a ſharpe inſight alſo, and an able diſcretion in ſuch things as appertaines vnto this world: but it vſeth this, but as a Seruaunt, or Handmaide to the other. And this is that wiſedome which

which *Soloman* ſo greatly commendeth, and ſo largely beautifies and ſets foorth in his booke of Prouerbes, accounting all other knowledge, but as vanity in reſpect of this.

When petition was made to the Oracle of *Apollo*, to know what people or Nation in the world was the wiſeſt and beſt Learned, the aunſwere was that the Hæbrewes were the wiſeſt mẽ, for that they had the knowledge of the true God, and ſo had not the reſt.

The Daughters of Prudence, or Vertues third yſſue.

(* * *)

THough we may well ſay, that all other vertues take their beginning from Prudence, as the head and fountaine of the reſt, without which they are altogither vnprofitable, yet for the better vnderſtanding of her gracious effects which ſhee bringeth forth in the hearts of men, it ſhall not be amiſſe to conſider that from her doeth ſpring and proceede theſe fiue peculier vertues;

Namely,

Namely, { *Conſultation.* *Vigilancy.* *Dilligence.* *Prouidence.* *Conſtancy.*

All which are made manifeſt vnto vs, in that rare example of the fiue wiſe Virgins recorded in the fiue & twenty Chapter of the goſpell after S. *Mathew*. Firſt, they had conſultation, in preparing and prouiding themſelues to meete the Bridegroome.

Secondly, they had prouidence, in regarding the length of time, and ſo furniſning themſelues accor-

dingly with oyle: Thirdly, they had vigilancy, in watching for the houre of the Bridegroomes comming: Fourthly, they were dilligent, in trimming their lampes: Laſtly, they were conſtant, in that, though they waited long, yet they were not weary of their labour. So that by theſe neceſſary and helpfull effects, which follow wiſedom, we may gather other vnneceſſary and hurtfull accidents which it may runne into, if not ruled and tempered as it ſhould be.

The

The maimes to Prudence.

THere are three ſpeciall euils which wiſedome may indanger it ſelfe with all, if it be not carefully looked vnto.

The firſt, is temerity or raſhnes when it either giues counſell, or puts in execution any thing before mature and ſerious conſultation be had: or when vpon a ſuddaine determination, it concludeth vppon thinges vnknowne, for knowne; vncertaine, for certaine.

The ſecond is credulity, when it ouerlightly belee-

ueth or giueth any thing it heareth, and doeth not firſt examine the circumſtances of euery matter; nor conferre and lay them together, that ſo the truth may be ſifted out.

The third is curioſitie, which appeares two maner of waies; Firſt, when wee pry into thinges forbidden, or couet to know more thē God hath thought good to reueale vnto vs. As *Ariſtotle* that died for griefe, becauſe he could not find the naturall cauſe why the ſea did ebbe and flow: or of thoſe men that nowe adayes by their curious queſtions, ſtriue

ſtriue to knowe what God did before hee made the world, or why he gaue not mã ſuch a ſoul as might not ſin, with a number ſuch like impious and vnlawfull demands. And ſecondly, whẽ we ſeeke to be renowned, in ſhewing and expreſſing what power of Wiſedome we haue in trifles and thinges of no moment, as hee that ſpent much time and labour, in making a locke and a chaine of three and forty linkes, that was in waight no more but one graine or wheat Corne: ſo that it being tyed about the necke of a flye, ſhe was able to draw it after her. *The*

The oppoſites to Prudence.

EVery vertue holds the middle betweene two extreames, ſo that on the one ſide prudence is beſet with ignorance, and on the other with craft or ſubtlety. And as the one is vicious in reſpect of the defect, ſo the other is odious in reſpect of the exceſſe; the one is ſo farre from knowledge, as it knowes nothing, or very little, and the other is ſo fraught with skill and experience, as it turnes the vſe thereof to many moſt vile and vngracious purpoſes. *What*

What Ignorance is.

VVE may call ignorance, and vnskilfulnes both in humane and deuine matters, what wee haue to do, or what we haue to leaue vndone: what wee haue to chooſe and make much of, or what we ought to reiect and auoyd.

The effects of Ignorance.

IT takes away the ſight of the minde, as blindneſſe doth the ſight of the body; it makes a man prodigall when he ſhould be liberall:

rall : couetous, when hee thinks to auoid ſuperfluity. If a man be meane, it makes him fearefull, ſuperſtitious, Vnprofitable, Needy, ſlothfull and vnfit for any thing. If he bee mighty, it makes him arrogant, raſh, cruell, talkatiue, inconſtant, and giuen to voluptuouſnes & luſt. It is the ſpring of all errours, bad Opinions, and abſurde behauiors ; and as by Wiſedome men are renowned and had in reputation, ſo by ignorance, they becom baſe, contemptible, and of no reckoning. Yet it is better then ſubtlety, becauſe that which is miſdon through

through ignorance, is more excuſeable, than that which is miſdoone willingly, and againſt the conſcience.

What ſubtiltie is.

SVbtlety is a vicious quality of the minde, whereby we diſpoſe the power of wiſedome to bad purpoſes; as to deceiue, beguile, ſeduce, and intrap others, thereby to delight or inrich our ſelues. The Authour thereof is the Deuill, and the Companions that attend vpon it, Hypocriſie and Diſſimulation; but the reward it ſhall receiue,

ceiue, is hate and ſuſpiſition amongſt men, and before God perpetuall reiection. One *Neſtorius* (as we read in Hiſtories) was ſo ſubtile, and ſo full of Hypocriſie & diſſimilation, as in the ende for a iuſt puniſhment, his tongue was eaten out of his head with Wormes. *Dyoniſius* the Tyrant, would cunningly ſmooth and lay ſweete baites, till hee had caught ſuch as hee would haue within his power, and then like the *Crocodile* hee would deuoure them; but in the end he was thruſt frō his Throne and Dyadem. So that we ſee by theſe and

the

the like euentes, that the iſſues of Vertue are of that Conſanguinity, ſo linckt & affied together, as they cannot one bee without another. For as no man can be perfectly temperate, vnleſſe he haue wiſedome to direct and gouerne his appetite, to know when, how, & wherin to bee temperate : ſo in like mnaner, no man can be perfectly wiſe, without temperance, which ſerues as an Vmpire or Moderatour to keepe our knowledge with in rule, and the bounds and limits which are appointed for it. Therefore it followveth that wee ſpeake next of Temperance.

What Temperance is.

TEmperance is that Vertue of the Soule, whereby the appetite and vnruly affections of mans Nature are kept in awe and gouernment; ſo that the eye luſtes not, the tongue offendes not, the hand breakes not foorth into vnlawfull actions, nor any part of the whole body ſtraies beyond that duty required to the Honour of God, and the good of our Neighbour: this Vertue is ſo neceſſary, that like as a cunning Pylot in a Ship, ſo ſhee

ſhe ſits in the fraile veſſel of of mans body, that but for her guidance, would either bee daſhed in peeces againſt the rockes of affliction, or ſincke in the Sandes of a thouſand Temptations.

The opinions of Philoſophers concerning Temperance.

Agapetus a Learned man, writing to *Iuſtinian* the Emperour, (who was a very temperate and well gonerned Prince) told him hee was the inheritor of a double Crowne; the

the one was the Crowne of Regalty, whereby hee did commaund ouer men, the other was the Crowne of Temperance, whereby hee did raine ouer his owne affections.

Socrates was of opinion, that nothing did preserue the Soule in her perfect Essence, nor lift her vp if at any time shee chanced to fall through Vice and impiety, so well as Temperance.

Plato testifieth, that temperance is the mutuall consent of the affections, whereby the Soule liues in perpetuall harmony.

Cicero, accounted it the path

Path that leades vnto all decency and comlines, both in word and deed.

To what Temperance may be compared.

TEmperance, acording to the worthy effects that proceed from hir may bee comparad to these sixe thinges.

First, it may be compared to the sunne; because as the Sunne dryeth vp the foggy and misty vapours of the Earth, euen so Temperance driues away the darknesse and filthy Euaporations of the Soule, that otherwise would

would choke it, and giueth it the comfortable light of reaſon, whereby it is refreſhed.

Secondly, it is compared to a bridle, that as a bridle reſtraineth the headſtrong wilfulneſſe of an vntamed Horſe: euen ſo temperance in the middeſt of pleaſures, and temptations, holdeth vs backe, and compelleth vs to follow reaſon.

Thirdly, it is compared to a ſharpe Razor; becauſe like vnto a Razor, it cutteth and loppeth away the ſuperfluity of corrupt deſires.

Fourthly, it is compared to a ſhielde or Helmet, becauſe

cauſe as theſe twaine keepe off and defend the violence of our enemies Weapons: euen ſo temperance is a bulwarke or defence, againſt the ſharpe darts of Luxurioufneſſe.

Fiftly, it is compared to a Tutor or Corrigidor, becauſe with like authority as they commaund ouer theyr pupils, or charge committed vnto them, euen ſo doth ſhe check and beare ſway ouer immoderate paſſions.

Sixtly, it is compared to a bonde or chaine; thinges are bound vp and kept cloſe together, and therby made of the greater force & prehemi-

heminence: euen ſo by temperance, all other vertues are coupled and knit together into an inuincible ſtrength and power, which otherwiſe loſe that vigor & efficacy. As we ſee in fortitude, hee that is of an high and couragious ſpirite, and wanteth temperance to rule and gouerne it, runneth many times into intollerable miſchiefes.

Likewiſe in Iuſtice: hee that would be eſteemed as a iuſt man, and is not able, (through the helpe of temrauince) to keepe his ſoule free from perturbations, wil ſooner commit wrong, thē patro-

patronage or propulſe iniury.

The obiectes of Temperance.

THe obiects whereabout this vertue is buſied, and wherein ſhe ſheweth her power and authority are many in nũber, but eſpecially theſe: the deſire of Honour, Riches, Promotion, Fame, Dignity. The paſſions of the mind, as Ioy, Griefe, Feare, Compaſſion, Anger, hate, Enuy, and ſuch like. The baites of Loue, Beautie, Gorgeous Attire, Sumptuous Buildinges, Dainty Diſhes,

Diſhes, Wine, Muſicke, Gaming, and all other delights & pleaſures. But here is to be vnderſtood that we doe not ſet downe temperance, as binding her to that ſtrict obſeruation, as that wee would haue her depriued of pleaſures, but our meaning is, that ſhe ſhould ſo vſe them, as that thereby followe no inconuenience or abuſe.

The daughters of Temperance or Vertues fourth yſſue.

(·˙·)

There

THere are ſixe other Stems or Plantes that draw Sap and nutryment from this root of temperance.

Namely,
- *Continency.*
- *Clemency.*
- *Modeſty.*
- *Sobriety.*
- *Frugality.*
- *Order.*

All which, like true offſpringes of ſo gracious a ſtocke, help to beautifie the parentage from whence they are deriued.

What Continency is.

COntinency is that part of temperance, wherby Concupiſcence & deſire are gouerned by coũſell and reaſon : This Vertue did ſhine moſt cleere in *Scipio*, who at the winning of *Carthage*, hauing taken a very beautifull Lady Priſoner, was ſo farre from beeing amorous, as he ſent her away with a great dowry, to him vnto whom ſhe vvas betrothed.

What Clemency is.

CLemency is that parte of Temperance, wherby (the minds of men raſhly

raſhly carried away vvith hatred of any one, or which deſire to hurt) are kept back and reſtrained by gentlenes. *Adrianus* before hee was made Emperour, enuying a *Roman* for ſome diſpleaſure, which hee had conceiued againſt him the ſame day hee was elected, meeting his enemy in the ſtreete, ſaide to him aloud, *Euaſiti*, meaning that hee beeing now a Prince, might in no wiſe reuenge an iniury.

What Modeſty is.

MOdeſty, is that power of the mind wherby honeſt ſhame &

baſhfulneſſe, purchaſe good and deſerued honour. And becauſe ſhame is the Foundation of Modeſty, it ſhall not be amiſſe to ſpeak ſomwhat thereof.

What Shame is.

WEE may define Shame to bee a kinde of modeſt feare, wherby we dread the danger of diſhonour or reproofe likely to happen vs, by ſome vndecent or enormous action: or an indignation conceiued againſt our ſelues, after the committing of any diſhoneſt crime,

pro-

prolocution of any tooliſh and abſurde word, or the expreſſing of any vnciuill or rude geſture.

Two kinds of Shame.

THE firſt is a good Shame, whereby wee are aſhamed of euill. The ſecond is a bad ſhame, whereby wee are (vnder colour of Modeſty) reſtrained from performance of ſome good and laudable action, becauſe (againſt right and equity) we feare to diſpleaſe a multitude, or dare not withſtand the authority of him that is mighty. As Py-

late, that faine would haue pronounced our Sauiour guiltlesse, and yet because he feared the people, gaue sentence vppon him against his owne conscience.

Rules of good Shame.

IF at a feast thou bee inuited, to drinke more than reason or thirst requires, bee not ashamed to refuse it.

If a babler or ignorant fellow, seeke to stay thee by discoursing of vaine and tedious matters, bee not ashamed to shake him off.

If thy friend or any man

else

elle, either in act or purpose offend, bee not ashamed to reproue him.

If any man make a request vnto thee that is eyther vnlawfull, or not in thy power to performe, shame not to deny him.

If any man aske thee a Question where in thou art ignorant, shame not to confesse thine ignorance, that thou maist be instructed.

If any man withhold thy due, shame not to challenge it.

Effects of bad shame.

THese are the effectes of badde Shame, Cowardlineſſe, Impudency, Liberty to ſin, baſe Flattery, Oppreſſion, Neglect of benefit, betraying of ones ſelf, hate of the world, and Proſtitution of the ſences.

What Sobriety is.

SObriety is properly called a moderation in dyet: a thing ſo eſteemed of wiſemen, as *Auguſtus* the Emperour, neuer vſed to ſit downe to meate before others had halfe dyned, and was

was the first again that rose from the Table. *Pythagoras* seldome or neuer drunke Wine. *Socrates* would alwaies spill the first Pitcher of Water that he drew for himselfe, to this end (as hee said) that he might acquaint his sensuall appetite to expect a conuenient time of reason.

What Frugality is.

FRugality, may be sayde to bee a moderation in expences, vnder which title, many haue bin so sparing and neere themselues, as they haue incurred great shame and infamy. As *Le-*

wes the eleauenth King of France, who was of ſuch a niggardly and pinching diſpoſition, as after his death, ther was found in his chamber of accounts, a Bill of expences, wherein was ſette downe twenty Souſe for two New ſleeues to his old Doublet, and fifteene Deniers for greaſe to greaſe his Bootes.

What Order is.

ORder is a conuenient diſpoſitiõ of al things (according to theyr worth & dignity) into that place, and at that time as ſhal

ſhall ſeeme moſt requiſite. The World is called *Mundus*, which ſignifieth a vvell diſpoſed order of all things: by beholding of which, we may learne to keepe our body (which is a little vvorld) in vpright and euen maner, without confuſion.

The oppoſites to Temperance.

VPon the right hand it is accompanied vvith intemperance, & vpon the left, with Stupidity: which are as two blinde guids, and look vnto which ſoeuer of them temperance giueth

giueth conſent to folow, ſhe ſtraight way loſeth the name and Title of Vertue, & is branded with the ſtamp of Vice.

What Intemperance is.

INtemperance, is an ouer-flowing of voluptuouſnes againſt reaſon, and the health of the Soule, ſeeking no other contentation than in that thing which bring-eth delight and pleaſure to the ſenſes; as appeares by the example of *Vitellius*, Emperour of Rome, who had ſerued into his Table at one Supper, two thouſand

ſeuerall

ſeuerall kind of Fiſhes, and ſeauen thouſande ſortes of feathered foules: or of *Phyloxenus*, who wiſhed that he had a necke as long as a Crane, that the taſt & pleaſure of his meats & drinks, might continue long before they deſcended into the ſtomacke.

How wee may be intemperate.

WE may be intemperate foure maner of waies.

Firſt, in apparrell, when we either couet that which is too coſtly, or to haue more

more ſtore then is ſufficient ſo that the moths rather cõſume it with eating then we with wearing.

Secondly, in meate and drinke, when we are lauiſh and ſuperfluous, or ouer nice and curious.

Thirdly, in veneriall and other corporall pleaſures, whether taſted of by the Eye, the Eare, the Heart, the Hand, or any other part.

Fourthly, in giuing way to our paſſions, as ioy, feare, anger, &c. without ſtop or controulment.

What

What Stupidity is.

STupidity, is a numbnes or chilneſſe of the fences, ſo that we neyther haue feeling of any pleaſure, nor are moued with any deſire, but this is a defect hardly or neuer ſeene amongſt men (eſpecially hauing health of body) and therefore wee will paſſe it ouer, and come to Fortitude, the thirde branch of Vertues firſt iſſue.

Whence Fortitude hath her Denomination.

(.·.)

This

THis vertue of Fortitude, taketh her denomination neither frō ſtrength of body, hugenes of limbes, toughneſſe of armour, walled townes, multitude of ſouldiers, nor any other munification of place or aduantage of time; but from the generoſity and greatnes of courage, which like a holy and ſpiritual fire liues in the heart, and from thence ſends heat and vigor through the whole bodie, enabling it for the execution of difficult and mightie deedes.

Why

Why it is annexed to mans nature.

THe ſeedes of all vertues are originally adioyned and fixte to mans nature, but by reaſon of the degrees of growth which the body hath, they cannot ſhew themſelues in any perfection, before they be aduanced & ſet forward by the helpe of *Time*, labor, and inſtruction: ſo that fortitude is annexed to mans nature for three eſpeciall cauſes.

Firſt, that as his creator (after

(after whose image hee is formed and made) daily expresseth and sheweth forth woonderfull workes for the benefite of his creatures; so is he born to draw neer vnto him in similitude of goodnesse, and might haue in his soule a kinde of natural instigation, to prick him forward by all laudable, high, and laborious, actions, to profitte those amongst whom he liueth.

Secondly, that knowing the excellency of his owne nature, and the stocke from whence hee is deriued, hee might not care for mortall goodes, nor feare the contrary

trary: but thinke himselfe woorthy of eternall happinesse, and be prouoked with great courage to desire the same.

Thirdly, that hee might feare to degenerate from so high and Noble a Lignage, by committing any base or ignoble deed, vnbeseeming the excellency thereof.

What Fortitude is.

FOrtitude, is a firme stability and resolution of mind, whereby neyther for fear of death it selfe nor any other inconuenience that may befall vs, wee turne

turne aside from the way of Vertue and Iustice, but after good consideration had, remain stedfast and immoueable (against the world) in our thoughts and purposes.

Two sorts of Fortitude.

THe first is imployed in the compassing and performance of great deeds for the loue of vertue: and the other, in suffering for the same with an inuincible and vndaunted courage, any wrong, affliction, torment, or extremity whatsoeuer. For the first, we haue the example of K. *David*

Dauid, who ſhrunke not backe from the encounter either of men or monſters, for the eſtabliſhing of Gods glory: and for the ſeconde, the examples of the Prophets and Apoſtles, that (notwithſtanding their wronges and great reproaches) ſpared not to ſeale the profeſſion of Gods holy religion, with the effuſion of their blouds.

The properties of Fortitude.

BEſide many other good properties and inclinations that followe this vertue,

vertue, wee may reckon theſe fiue in ſpeciall; Firſt, it is free frō al feare of death.

Secondly, it is conſtant in all aduerſities.

Thirdly, it ſo hates and deteſts the doing of euill, as it will ſtudy to do good vnto it enemies.

Fourthly, as it ſtriues to haue dominion ouer externall things, ſo it accounts it moſt baſe, not to be able to rule the internall paſsions of the mind.

Fiftly, it neuer fightes or contends, ſuffers or indures for any thing, but that which is iuſt and honeſt; ſo that neither they that ſuffer

ſuffer for wickednesse or vniuſt matters, nor they that fight for their priuate commodity, or to ſatisfie their owne vnbrideled fury, are to bee accounted valiaunt men.

The obiects of Fortitude.

THe obiectes of fortitude are paſsions to maiſter them, iniuries to ſuppreſſe them, proſperity not to be liſted vppe with pride; aduerſity, not to bee caſt downe with deſpair: Enemies, to be made more diligent to looke vnto our

our behauiour: losses, to ouercome them with patience: death, to contemne it, because it brings immortalitie, and a number such like.

The daughters to Fortitude or vertues fift yssue.

(* * *)

AS the rest, so this vertue of fortitude is not barren of increase, but from her teeming wombe sendeth forth these goodly ympes of Grace and Honour.

Magni-

As { *Magnificence.*
Confidence.
Patience.
Compaſsion.
Perſeuerance.

What Magnificence is.

MAgnificence is an eleuation of the ſoul, whereby it is not content with euery meane duty, but ſeeketh to compaſſe and bring to paſſe things that are moſt rare & excellent. As *Alexander*, that thought it too meane a point of Fortitude and valor, to ouercome *Darius* in

battell, vnleſſe he alſo vanquiſhed him in the vertues of the mind, and therefore hee vſed his wife and Children with all bounty and humanity, after he had taken them priſoners. *Auguſtus*, held it not ſufficient valor, to omit the taking of reuenge vpon a fellow that ſought all meanes poſsible to murther him, but aduanced him likewiſe vnto a chiefe place of dignity vnder him. *Hannibal* eſteemed his paſsing ouer the Alpes, and all his other labors and victories nothing, vnleſſe hee conquered *Rome*, that then helde her ſelfe Queene

and

and Miſtreſſe ouer the world.

What Confidence is.

CONfidence is a conceit or hope, which the mind hath of proſperous ſucceſſe, howe dangerous or deſperate ſoeuer things appear to be. *Richard* the firſt king of England, going to warre with diuers other Chriſtian Princes, againſt the Turkes and Saracens, and being in *Paleſtine* when a quarrell aroſe betweene him and the king of Fraunce, inſomuch as not onely he, but all the reſt for-

ſook *Richard*, and departed with their powers homeward, yet king *Richard* notwithſtanding, hee was left alone, his army ſmal, and the number of his foes almoſt innumerable, was of that confident ſpirit, as hee proceeded againſt his enemies, and draue them out of *Ieruſalem*, and the Holy Land.

What Patience is.

PAtience, is a voluntary and continuall ſuffring for the loue of Vertue and honeſty; and therefore whatſoeuer happeneth, a wiſe

wiſe man by this vertue is prepared to digeſt & turne it to the beſt.

Socrates beeing counſelled to reuenge a wrong receiued, anſwered; What if a Maſty had bit mee, or an Aſſe had ſtrucke me, would ye haue me go to Law with them? Eſteeming no more of the deſpights offred vnto him of men, then if they had beene done of bruite beaſts.

What Compaſsion is.

COmpaſsion is a like ſence or feeling of euil or griefe, as if we our

ſelues ſuffered that which we ſee others indure by reaſon of that coniunction which ought to bee of one with another, as members of one and the ſame body: and therefore it is requiſite this vertue ſhuld bee in a valiaunt man, that when he ſees iniury offered vnto any one, he ſhould be mooued with the violence thereof, no otherwiſe, then if it were offered vnto himſelfe.

Marcellus, after hee had conquered *Syracuſa*, not without great ſlaughter of many people mounted vp an high Tower of the Caſtle,

ſtle, and with many teares lamented the rufull & Tragicall fall of the Citty, feeling in himſelfe (as it were) a fellow ſufferance of their greeuous miſery.

What Perſeuerance is.

PErſeuerance, is that part of Fortitude, whē a man doth firmely & ſtedfaſtly abide in his reſolution and purpoſe, vndertaken with good conſideration & aduiſe. *Zeno* hauing reſolued to keepe ſilence whatſoeuer the king of *Cy-*

prus did demand of him, & being perſecuted with Torments for the ſame purpoſe, leaſt he ſhould be found not to perſeruer in his intent, bit off his tongue, and ſpit it in the Tormentors face.

The oppoſites to Fortitude.

THe oppoſites to Fortitude, ſeeking to dim her glory with their dusky preſence,

{*Cowardlineſſe.* *And*
{*Wilfull Preſumption.*

What Cowardlines is.

Coward-

COwardlineſſe is a baſe kind of fear, void both of reaſon & aſſurãce, cauſing a man through the want of ſence and vnderſtanding, that hee can neyther bee profitable to himſelfe, nor the Commonwealth: but remaines as the ſhadow of a man caſt down and aſtoniſhed with daungers, or the report of euerie ydle dreame and viſion. As *Mydas* king of *Phrygia*, who beeing troubled with the terror of a certaine dreame, dranke poyſon and killed himſelfe. Or as the Gentleman of *Padua*, that *Speron*

talketh of in his Dialogues, who being caſt into priſon vpon ſom accuſation, when it was told him ouer night that he ſhuld looſe his head the next morning, conceiued ſuch an impreſsion of feare in his heart, that his haire which before was blacke, that ſame night altered and became gray.

Two ſorts of Feare.

THe one good, when we ſtand more in awe of blame, reproch, and diſhonour, then of death or griefe. The other badde, which is likewiſe of 2. ſorts.

The

The firſt, maketh the ſoule dead & void of euery good effect, as is before declared. The ſecond is that, which worketh in the Wicked a horror of pain and puniſhment, whereby they are brideled and reſtrained frō their villanies. And as the firſt is a ſigne of an abiect and contemptible Nature, ſo this argues a corrupt & wicked diſpoſition.

¶ *What wilfull Preſumption is.*

VVIlful preſumption, is a kind of audacious boldnes, when a man without

without neceſſary cõſtraint or for euery friuolous matter, caſteth himſelfe into certaine and vndoubted danger. As I read of an Italian louer, who walking with his lady by a riuer ſide, and making great proteſtations what he would do for her ſake, ſhe to proue him, bad him leap into the riuer, which no ſooner heard, but he to ſhew his raſhnes, without any further conſideration, threw himſelfe from the banke into the ſtreame, and there was drowned. And thus much touching Fortitude. Now to proceed, the next branch of vertues firſt

issue, to be considered of, is Iustice.

The foure elements, earth, Water, Ayre, and Fire, are of all thinges the most different and disagreeing, yet by the Diuine prouidence of God, they are daily so tempered, as nothing can bee found or imagined to be of greater Harmony, more consonant or agreeing.

The like wee may say of the foure cardinall vertues; which although they are diuers, being considered in their particular effect, yet in Nature and compleate order, they so depend one vppon another, as many times

times one includes all the reſt, as euidently appeares in this Vertue of Iuſtice: he that is perfectly iuſt, muſt be wiſe, temperate, and valiant. Wiſe, to diſcerne good frō bad: Temperat, to gouerne & rule his affections: and Valiaunt, not to feare to help the wronged, albeit with hazzard of his owne life. And yet for all this, Iuſtice includes ſomething in it ſelfe, whereby it may bee diſcerned from the reſt, as by the ſequele may be ſeene.

What Iuſtice is.

Iuſtice

IVstice is a motion of the Soule, whereby wee are ſtirred vp to giue to euery one his right, & that which belonges vnto him, euen as willingly obſeruing Lavve and duty toward others, as we wold haue the ſame obſerued and kept toward our ſeues

Ten ſorts of Iuſtice.

THE firſt is the preſeruation & order which God himſelfe obſerueth in the gouerning and maintaining of the World, without which wee ſhould haue a generall confuſion, and many times wrohges would

would passe with that secresie and power, as innocency quite would bee ouerborne, but that his Iustice at conuenient time reueales them, and giueth them their due punishment, and this is called *Prouidence*.

The second, is the diuine exhibition and accomplishment of that seruice and Obedience, which Gods creatures owe vnto him, & this is called *Piety*.

The third, is that distribution of right and equity, which we are boũd to shew one to another, and this is called *Charity*.

The fourth, is that care and

and reſpect which we ought to haue vnto our ſelues, in accepting or renouncing, in applying or reſtraining, what may be preiudiciall or profitable vnto vs: and this (beſide that it may alſo bee called *Charity*) hath another name, which is, indulgency or ſelfe affection: for ther is no man but is bound by the Lawes of God, and of Nature, with moderation and diſcretion to haue a reſpect vnto himſelfe

The fift, is that religious adminiſtration, which euery magiſtrate ought to haue which is called to bee a Supreame Gouernour, or to haue

haue any inferiour office or authority in the Commonwealth, and this is called equity and peace.

The sixt, is that mutuall society and louing coniunction which is expressed betweene Man and Wife, without eyther vsurpation or Tyrrany, and this is called Vnity and Concord.

The seuenth, is that awfull respect, which Seruants in simplicity of heart, without dissimulation or Hypocrisie, shew to theyr Maysters, and this is called Reuerence.

The eyght, is that carefull and prouident respect, which

which Maiſters ought to ſhew toward their ſeruants, eſpecially when they mixe theyr authority with Loue and Curteſie, and this is called Humanity or Gentleneſſe.

The ninth, is that naturall ſubmiſſion and louing feare which children owe to their Parentes, and this is called Honour.

The tenth, is that moderation and abſtinence which the Soule is ingaged for to the body, and this is called health, or Alacrity of the Spirit.

So that by theſe aforeſaid circumſtances (our ſpeciall pur-

purpoſe beeing to ſpeake of that meaſure of iuſt and vpright dealing which is to be obſerued betweene Man & Man) we may gather another diuiſion of Iuſtice, which is onely humane, & that may bee contracted or drawne into two parts.

Two partes of humane Iuſtice.

THE firſt is called Diſtributiue, which conſiſteth in giuing to euery one according to his deſert, whether it bee praiſe or punniſhment; Honour or diſgrace, Money or Monies woorth, little or much, &c.

&c. And this is cõfirmed by the wordes of Chriſt: *Giue vnto Cæſar that which is Cæſars, Math.* 22. 21. And of Saint *Paule. Giue vnto all men their dutie, Tribute to whom Tribute; Cuſtome to whom Cuſtome; and feare to whom feare belongeth. Rom.* 13. 7.

The ſecond is called commutatiue: which hath relation to the exchange of duty, and the fidelity and conſtant truth which ought to be in mens words, and promiſes, contractes and couenants: and this is that faith which is ſaid to be the foundatiõ of Iuſtice: contrary to which

which, are all faitchoodes, deceits, cozenages, treasons, periuries, breach of promises and lying.

Whether all promises be to be kept:

SOme men are of opinion that promises which are made either for fear, or through deceipt are not to bee kept. This is true indeed, that a wicked promise or an vngodly vow is better broken then kept, but a wise man will be so aduised, that he will neuer promise or vndertake any thing, which shall bee contrary to duety, vpon

vpon any neceſſity whatſoeuer : no not for death it ſelfe : and when he doth ingage himſelfe, it is vppon diſcretion and ſound iudgement; and being ſo ingaged he will ſhew forth his truth and fidelity, and be Maiſter of his word, though it be to his own loſſe & hindrance. *Pſal.* 15. 5.

If a lie be tollerable.

OVR Phyloſophers whoſe Doctrin without any further reference, was only directed by the rule of reaſon, ſay there are three ſorts of lies; a pleaſant

ſant lye, a profitable lye, and a pernitious lye: and that the two firſt are in ſome ſort tollerable, but the laſt by no means to be admitted. We that are chriſtians, & know there is a GOD, and that God is truth, and to deny the truth (howſoeuer wee cloke or excuſe it with profite or pleaſure) is to deny GOD, and to preferre the Diuell, which is the Father of lyes before God: ought to thinke that it is lawfull in no manner of ſort to tel a ly: but if we ſhall anſwer for euery ydle word that paſſeth our lips, much more ſhall wee aunſwere for lying and falſhood. *The*

The neceſsity of Iuſtice.

HOw neceſſary Iuſtice is amongſt men, may appeare in this, in that it defendes the oppreſſed, helps the needy, incourageth the vertuous, vvho elſe would deſiſt from well-dooing, if they ſawe their good endeuors deſpiſed, and repreſſeth the wicked, whoſe mallice would ouerthrow the ſtate of humaine ſociety, but that they ſee vengeance and puniſhment prepared for them: nay, it is ſo neceſſary (as *Cicero* ſaith) that very Pyrats,

Theeues, and Robbers, cannot liue together without obſeruing ſome part of Iuſtice.

The end of Iuſtice.

THe end of Iuſtice, is the glory of God, & the preſeruation of the common ſecrecie of men.

The perfect vſe of Iuſtice.

THe perfect vſe of Iuſtice, is to make no difference of men eyther in regarde of wealth, kindred, frendſhip, pouerty, or

or dignity. *Iunius Brutus* Conſul of *Rome* (as *Pliny* reporteth) cauſed his owne ſonnes to bee beheaded for an offence which they had committed. *Papinianus* a Pagan being commaunded by the Emperour *Caracalla* to defend an vniuſt cauſe, would not doe it. *Cleon* of *Lacedemon*, beeing elected to an office in the commonwealth, called all his friends and kindred together, and told them, during the time of his Magiſtracy and Gouernment, he did renounce and diſcharge himſelfe of all friendſhip and affinity.

Deniall of Iuſtice dangerous.

BEside that wee may holde it for a Maxime, that man, is no longer a Man, a King no longer a king, nor a Magistrate no longer a Magistrat then he is willing, forward & ready to execute Iustice: so we may conclude, that the deniall or delaying of Iustice, is so hainous a thing that it hath been either punished and reuenged by men, or where men coulde not reach, God hath streatched forth his arme and giuen it checke and controulment. For the first, we haue the example of *Henry* King of *Swearkland*, who striking

a

a gentleman with a dagger, that was an important ſuter vnto him for Iuſtice, ſo robbed him of the hearts of his people, as ſhortly after hee was depoſed and put in priſon: and for the latter, wee haue the example of *Herod*, who beeing of that power that the world coulde not puniſh his Tyranny and Iniuſtice, was ſtricken by the hand of God, inſomuch as his very bowels were eaten out of Lice, Acts 12, 23.

The oppoſites to Iuſtice.

STill to obſerue our firſt purpoſe, that contraries oppoſed will alwayes

ſhine more cleare and euident, and that euery vertue hath her extreames, which conſiſt in too little or too much; therfore it followeth that wee ſet downe the oppoſites to Iuſtice, which are two in number; namely Iniuſtice, which is the defect; and Seuerity, which is the exceſſe: for as the one maketh the ſeate of Iuſtice a ſhoppe of diſorder, ſo the other makes it a ſhambles of Tyrany.

What Iniuſtice is.

INiuſtice is the deniall of right and equity, eyther toward God, our neighbor,

bour, or our ſelues; ſo that we may ſay we are ſo many waies vniuſt, as we deny to God, vnto our neighbor, or vnto our ſelues, thoſe duties which we owe vnto them.

The effects of Iniuſtice.

THe effects of Iniuſtice are infinite, but theſe in ſpeciall. Diſorder, Confuſion, Torment of Conſcience, euen in him that is, iniuſt; Impunity, free ſcope for Murther, Theft and Violence, Clamors of Widdowes, Orphants and Innocents, whereby vndoubtedly fol-

weth at length the vengeance of God on that kingdome or Country, where it is vſed, as it it writtẽ. *The cry of the children of Iſraell is come vp vnto me* (ſaith the Lord) *and I haue alſo ſeene the oppreſsion wherewith the Egyptians oppreſt them, and I will ſtretch out my hand & ſmite Egypt.* Exodus 3, 9, 20. And againe, *Woe vnto him that buildeth his houſe by vnrighteouſneſſe, and his chambers without equity, that vſeth his neighbour vniuſtly, and giueth him not his hire*, Ier. 22, 13.

What Seuerity is.

SEuerity, is a racking of Iuſtice beyonde her limits, carried away with fury and paſsion of the mind, rather than ledde by truth and vpright iudgement: ſo that it puniſheth ſmall faults for great, and allotteth ouerplus where an indifferent meaſure might haue ſerued the turn. *Piſo* appointed Proconſull in the *Romaine* war, when two ſouldiers by his permiſſion, went out together about ſome buſines, and the one returned to the campe and the other did not, hee condemned him, thinking

hee had ſlaine his companion, and therefore commanded him to be executed. At the very inſtant of execution, the other came, whereupon the Captaine that had the charge to ſee him put to death, returned both vnto the Proconſull with the ſouldiers; but *Piſo* being offended therewith, put them all three to death. The firſt, becauſe he was condemnd. The ſecond, becauſe he was the cauſe of the condemnation, and the Captaine, becauſe he had not obeied. So that by rigor and ſeuerity, he made away three for the innocency of one.

¶ *How all vertues are preſerued.*

AS all vertues are planted in vs by nature & the helpe of art, ſo are they preſerued and kept in their full ſtrength and vigor by vſe and exerciſe; for better neuer had, then not exerciſed and put in practiſe: nay, howſoeuer they are abundantly in vs, yet if they be not exerciſed, they quickly vaniſh and are forgot, as it appeareth by things moſt naturall to vs. For what is more natural thẽ to ſpeak & go? yet the familiarity with ſtrangers may make vs for get-

get the one, and a little ſickneſs decay the other. And thus in ſpeaking of vertues Genealogy, & the increaſe and branches that are deriued from her, although much more might haue bin ſaid, yet this I truſt may in ſome ſort ſhew her worth, and excellency: and what my pen hath ouerſlipt, I wiſh (together with ſo much as is in this Booke,) may be more plentifully expreſt in mens deedes.

FINIS.

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